The Missionary Herald

VOLUME CVII JUNE 1911 NUMBER 6

The Seventh Conference

FORTY-FIVE names were on the list of candidates and newly appointed missionaries due to attend the Seventh Annual Conference, which occupied the week from April 20–27. Some of the number were of necessity excused from attendance, so that there were but thirty-six in the group; notwithstanding, it was much the largest ever assembled. The names, home or college addresses, and, so far as determined, the assignments of this company whose picture appears on the opposite page are as follows: —

Seated in front, from left to right: Miss Gwen Jones, Oberlin, 1911, to Madura, India. Miss Edith Douglass, Colorado College, to European Turkey.

First row: Miss Isabelle Harley, Pawtucket, R. I., Rhode Island State Normal School, to Eastern Turkey. Miss M. Louise Wheeler, Teachers College, Columbia University, to Marathi, India. Mrs. Ernest Pye, Emerson College of Oratory, Boston, to Western Turkey. Miss S. Josephine Davis, Oberlin, O., Oberlin College, to South China. Mrs. A. C. Ryan, Oberlin, O., Muscatine High School, to Western Turkey. Mrs. R. H. Markham, New York City, Washburn College, Topeka, Kan., to European Turkey. Miss Alice J. Powers, Tiskilwa, Ill., University of Illinois, Kodaikanal, India. Miss Louise DeForest, Cornwall, Conn., Smith College, to Japan.

Second row: Rev. S. Ralph Harlow, Union Theological Seminary, to Western Turkey. Miss Marion Stafford, New York City, Radcliffe College, to Western Turkey. Miss Florence Fowler, Brooklyn, N. Y., Brooklyn High School, to Eastern Turkey. Dr. E. P. Case, Ann Arbor, Mich., University of Michigan, to Eastern Turkey. Mrs. R. G. Moffatt, Cleveland, O., Oberlin College, to West Central Africa. Dr. R. G. Moffatt, Cleveland, O., Oberlin College, to West Central Africa. Mrs. L. C. Guise, Ann Arbor, Mich., Campbell College, to Madura, India. Mr. L. C. Guise, Ann Arbor, Mich., University of Michigan, to Madura, India. Miss Rachel B. North, Chicago, Ill., Moody Bible Institute, to Turkey.

Third row: Miss Amy McKowan, Bowmanville, Ont., Toronto University, to Japan. Miss Edna Deahl, Maplewood, Mo., Washington University, to Foochow, China. Mrs. H. A. Stick, Oberlin, O., German Wallace College, Berea, O., to South Africa. Rev. Henry A. Stick, Oberlin Theological Seminary, to South Africa. Rev. A. C. Ryan, Oberlin, O., Oberlin Theological Seminary, to Western Turkey. Rev. R. H. Markham, New York City, Union Theological Seminary, to European Turkey. Rev. S. Burman Long, New York City, Union Theological Seminary, to South Africa. Rev. Edward W. Felt, New York City, Union Theological Seminary, to Marathi, India. Miss Theda Phelps, Cheyenne, Wyo., Illinois Training School for Nurses, to Western Turkey.

Fourth row: Rev. F. E. Livengood, Cambridge, Mass., Harvard College, to Eastern Turkey. Rev. Lyle D. Woodruff, Oberlin Theological Seminary, to Turkey. Rev. Ernest Pye, Oberlin Theological Seminary, to Western Turkey. Rev. Cass A. Reed, Union Theological Seminary, to Smyrna, Turkey. Rev. William R. Leete, New York City, Union Theological Seminary, to China. Rev. Frank J. Woodward, Allegheny,

Pa., Western Theological Seminary, to Micronesia.

An Inspiring Week

THE conference was held unusually early this year, partly to give those who came to it opportunity to visit The World in Boston. The mornings were occupied as usual with familiar talks from representatives of the Board, the Woman's Board, and several missionaries, upon various phases of a missionary's life and work. Special addresses upon the intellectual and spiritual life of the missionary were given respectively by Rev. Edward M. Noyes and Dr. Howard A. Bridgman. Dr. J. K. Greene, of Constantinople, was not only one of the speakers to the class, but became virtually a member of it, journeying to Boston with the group from Oberlin, attending all sessions, and making himself one with the company, so that they insisted on his sitting among them for the photograph. The closing session of Wednesday morning in Central Church seemed peculiarly helpful this year, the quiet hour for the missionaries by themselves being unspeakably tender and searching in its message. The conference closed with the celebration of the Lord's Supper, conducted by Rev. Herbert D. Gallaudet, one of the ministers of Central Church, a most appropriate and uplifting service.

The exercises of this conference, particularly its social features, were much restricted to make room for attendance upon the Exposition, but the officers of the Board had ample chance to satisfy themselves of the high quality and promise of this new and large company of prospective missionaries. Not all are to go to their fields at once, but one by one most of them will before many months be moving to their fields of life work abroad. It is to be recognized as heretofore that even so large a re-enforcement will not mean real increase of workers on the field, but only an incomplete filling of the gaps. It is a pleasure to recount that this year, as heretofore, some children of missionaries are among the candidates; Miss Jones is the daughter of Dr. John P. Jones, of Madura, and Miss DeForest of Dr. John H. DeForest, of Japan, whose lamented death this number of the *Missionary Herald* must also record.

The World in Boston

NO magazine of this size can adequately report the great Missionary Exposition just closing in Boston. Some of its characteristic features are reflected by text and picture in this number; others may be anticipated next month. We regret, especially for our missionary readers and others who cannot visit the Exposition, that no snapshots of it in motion can be presented; but the strict rules of fire protection forbid the taking of any such pictures.

A Wide-Awake Youngster

THE Congregational Brotherhood celebrates its third birthday with a statement by its directors, reviewing its short life with gratitude for what has been accomplished and for the good will shown to the organization. The Brotherhood faces the new year with enthusiasm and a determination still further to combine the men of our churches in support of missionary and social service undertakings. With the launching of the "Men and Religion Forward Movement" the Brotherhood has a new and special service to render just now. We wish it all success in its plans.

As to Mexico

AS we go to press it appears that the rebellion in Mexico is about ending; moreover that it is to attain its object. Official announcements declare that President Diaz will resign and that the insurrectos are to be represented in administrative offices, both national and provincial. It is time that the dragging warfare should cease. The continued disorder and despoiling of the country have grown to be unbearable. The spirit of revolt has spread until the land is honeycombed with insurrection. Religious distinctions are entirely ig-

nored, Roman Catholics and Protestants serving in both armies and being exposed alike to the hazards of the time. It is cause for rejoicing that the President of the United States has stood firmly for non-intervention; the sending of American troops into Mexico for neutral police duty, however single and honest in purpose, would certainly have been misunderstood and might easily have produced disastrous results. There is ground for hope as well as reason for prayer that Mexico may now enter upon a new era of orderly and harmonious progress.

Bound for Ceylon

SEVERAL new workers are now on the way to their fields. Miss Lulu G. Bookwalter goes to Ceylon under the adoption of the Woman's Board of Missions. She was born in Knoxville, Tenn., her father having been connected with several educational institutions. Her education was obtained in the public schools of Toledo, O.; afterwards she was a student in Smith College for a while, but was graduated from Otterbein University, Westerville, O. She is a member of the Plymouth Church, Columbus, O. Miss Bookwalter seems to have inherited in good measure the qualities of her family, which has been noted for its devotion to educational and missionary work.

MISS LULU G. BOOKWALTER

Two Teachers for India

ON April 29 sailed from Boston Miss Zada Curtiss and Miss Alice J. Powers, both going to Madura, Miss Curtiss for a three years' term of service, in view of the pressing needs of that mission. Miss Curtiss is a graduate of both Oberlin High School and College. She has taught in Bible training schools, and was led to engage in this work because of her supreme interest in missions. Miss Powers is a native of Illinois and a graduate of the university of that state; she is a sister of Rev. Lawrence J. Powers, who joined the Madura Mission last year. She goes out under private arrangements, and not as a missionary of the Board, to teach for a term of years in the Kodikanal School for Missionary Children.

Two Nurses for Turkey

ON May 20 sailed Miss Rachel B. North and Miss Theda B. Phelps, both as expert nurses. Miss North went out in 1905 for temporary service in the mission hospital at Talas, Cesarea station, Western Turkey. She returned to this country last year, and has now received appointment under the Board as a missionary nurse to be connected with the hospital at Mardin, Eastern Turkey, her support to come from that institution. Miss Phelps goes for service in the Talas Mission Hospital, and seems specially fitted for the position there. Her home is in Cheyenne, Wyo.; after graduation from the Illinois Training School for Nurses she has had a long and varied experience in her profession, both in private and institutional work.

A Good Report from Korea

A FORMER chief clerk in the Bible House at Yokohama, Mr. T. Hoshono, now holding a responsible position in the Bank of Korea at Seoul, writes to Rev. Henry Loomis, the American Bible Society's representative in Japan,

that Christian work in Korea is as encouraging as ever. "Peace prevails throughout the country; morality of the Japanese is improving rapidly, and their attitude toward the Koreans is undergoing a great change. Missionaries are being well understood, partly due to their good sense and partly to the efforts of all officials and Christians. There is no denying that General Terauchi is the very man to govern this country, and God is evidently making a good instrument of him in its bettering." All of which is good news indeed.

Another Milestone in the Anti-Opium Fight

NEWS dispatches announce that England has at last yielded to China's plea and the aroused sentiment of her own people and agrees to suppress the traffic in opium from India to China as fast as China suppresses the cultivation of the poppy. A remarkable victory this for the cause of opium reform in China, and a fine preparation for the International Conference for the Suppression of the Opium Evil to be convened at The Hague, by the call of President Taft, on the 1st of July this year. All friends of missions to the East, indeed all lovers of mankind may well unite in intercession for God's blessing upon this important conference.

A Missionary Conference in Natal

FROM June 23 to July 4 there will be celebrated in Natal the seventieth anniversary of the coming of the gospel to the Zulus. The Natal Missionary Conference, representing most of the societies in the colony, has voted to cooperate in observing this important anniversary in a way to promote definite lines of co-operation among societies differing both denominationally and in nationality. The conference first meets in Maritzburg, with "Co-operation" as the keynote of its program, both missionaries and native pastors discussing its problems, first separately and then together. On July 1–2 interdenominational conventions will be held at six mission stations, each a center of a large district, and each under a different society. July 3–4 in Durban a native industrial exhibit will be held, culminating in a public meeting presided over by the governor general. Prayer for the success of this undertaking is requested, especially during the week of May 21–28.

Goshen's Mountain Rest

MENTION is gladly made again in these columns of the summer home called Mountain Rest, established by Dr. Dowkontt at Goshen among the hills of Western Massachusetts, and now maintained by Mrs. Dowkontt. Healthful, attractive, modest in its prices, congenial in its society, this summer home affords special advantages to missionaries looking for a quiet resting place. For information, terms, etc., one should write to Mrs. George D. Dowkontt, Goshen, Mass.

The "Friend" of Peace

A NEW advocate of peace and good will between the United States and Japan has appeared. The *Friend*, "the oldest paper west of the Rocky Mountains," published in Honolulu since 1843, announces through its manager, Mr. Theodore Richards, five scholarships in the Mid-Pacific Institute of Honolulu free to the young men of Japan for the best essays on the subject, "Friendly Relations between Japan and America and How They May Best Be Maintained." These scholarships amount to $400 apiece, with an extra $100 for traveling expenses. The *Friend* also proposes to use its columns systematically to promote a good understanding between the two countries it seeks to serve.

An All-Turkey Conference

THE new conditions and problems of missionary work in Turkey, due largely to the political changes in that empire, call for careful study and possible readjustments. To that end it is proposed to hold a conference of all the Board's Turkey missions in 1912, to

be attended by representatives of the missions and a deputation selected from the executive officers, the Prudential Committee, the Corporate Members, and the wide constituency of the Board. The plan contemplates a preliminary tour of the field by part of the deputation, to inspect conditions and to secure data upon which the conference shall deliberate and make its recommendations. Further announcement of the plans for this important conference will be made later.

The Cyrus Hamlin Centenary

BANGOR THEOLOGICAL SEMINARY will make the commemoration of the one hundredth anniversary of the birth of Cyrus Hamlin a notable feature of its graduation week this year. The entire day of Tuesday, June 6, will be occupied with these memorial exercises, including the unveiling of a memorial tablet, the gift of some of Dr. Hamlin's Armenian pupils and friends now living in or near New York and designed by his son, Prof. A. D. F. Hamlin, of Columbia University. Addresses will be made by representatives of institutions with which Dr. Hamlin was connected: Bowdoin and Middlebury Colleges, Bangor Seminary, Robert College, the American Board, and the Western Turkey Mission.

A Fresh Appeal for Re-enforcements

THE Marathi Mission, finding that the American Board has difficulty in securing young men and women to supply even those re-enforcements that are authorized by the Prudential Committee for the different fields, issues a novel appeal, addressed especially to the students of institutions patronized by the Board's constituency, but to other Christian students as well. After urging the general call to missionary service, this appeal particularizes upon the Marathi field, taking up the different stations one by one, with a brief description of the work done in them and the great opportunity and need of the present time. The different kind of workers and the qualifications desired are also set forth, and the appeal is signed by the twelve missionaries on the field at the time it was issued, March 1, 1911. It is interesting to note that these twelve men represent eight colleges: five are from Amherst, and one each from Williams, Olivet, University of Vermont, Princeton, Yale, Oberlin, and University of Minnesota. Seminary representation is as follows: Andover, two; three each from Hartford, Yale, and Union.

The Governor's Testimony

IT is a genuine surprise to have laid on our table a copy of the *Mindanao Daily Herald* for February 11, printed at Zamboanga, P. I. It is a paper of ten pages, well printed in English, filled chiefly with advertisements. Apparently it was issued daily for a brief period only, during the continuance of a great fair in which the different districts of Mindanao were exploited. This particular number is devoted to Davao, and the exhibit presented from the district during the fair. The chief article is written by Major Henry Gilsheuser, governor of the district, which has the most varied population of any territory of equal area in the Philippine Islands, being occupied by so many tribes that the number of dialects spoken is approximately twenty.

In this article the governor depicts the importance of the great Island of Mindanao, and speaks of the three schools established by the American Board in different sections; these schools the governor himself has visited and declares to be in excellent condition. He then adds concerning our mission hospital at Davao: "Dr. Sibley, the physician in charge, is doing work which calls for the highest commendation. The spirit and enthusiasm which he displays in connection with his work have made him beloved and respected by everybody in the district." It is pleasant to find such commendation bestowed upon our missionary by this military and civil governor of the region.

The DAY'S ROUND

IN A MISSION KINDERGARTEN

By Miss ELIZABETH C. CLARKE, of Sofia, Bulgaria

IT was on a snowy Tuesday morning that I started out to visit our branch kindergarten about a mile away in what is called "Youch Buwar," or "Four Wells," a name witnessing Turkish times and a city less thickly populated.

It saves time to take the tram down Vilosh Street, which looks straight up to our beautiful mountain of that name, past Svyati Kraal, the Orthodox cathedral church, then transferring to another line which starts on towards the station, but branches by the one

SOFIA'S ONE MOSQUE

mosque remaining in Sofia to go down Pirot Street, the busiest part of the lower city. Our kindergarten is so placed that it is accessible to the children of small officials, independent tradespeople, and also to the very poor. We have both Jews and Bulgarians, with an occasional representative of other nations.

The snow was falling fast, and mothers might with reason have thought their five and six year olds better off at home; but I found eighteen already gathered in the kindergarten circle, and two came in later—a score of children, of whom only four were girls, an inequality rather characteristic of our kindergartens. One of the late comers was Todorka, the pale, mouselike little daughter of happy-go-lucky Macedonian parents. She excused herself for not bringing the monthly fee by saying, "We don't have any money at our house these days; mother bought father a pair of shoes which are too small for him, so he is cross and won't work." However, we were glad to have her even without her fee, for sometimes Todorka does not come to kindergarten, but goes to the public bath instead, and spends her morning splashing about in the swimming tank, while her mother scrubs the rest of the children from head to heel. Many people in this part of the world bathe, or don't bathe, with a vengeance.

The twenty children filled the larger of their two rooms quite full enough even when seated quietly in the circle, and I wondered where their absent comrades could find place when they came, as come they do this year in larger numbers than ever before in that part of the city. Is the attractive power in those two beautiful brown-eyed young women whose kingdom it is? Both the children and their parents are very fond of them and with

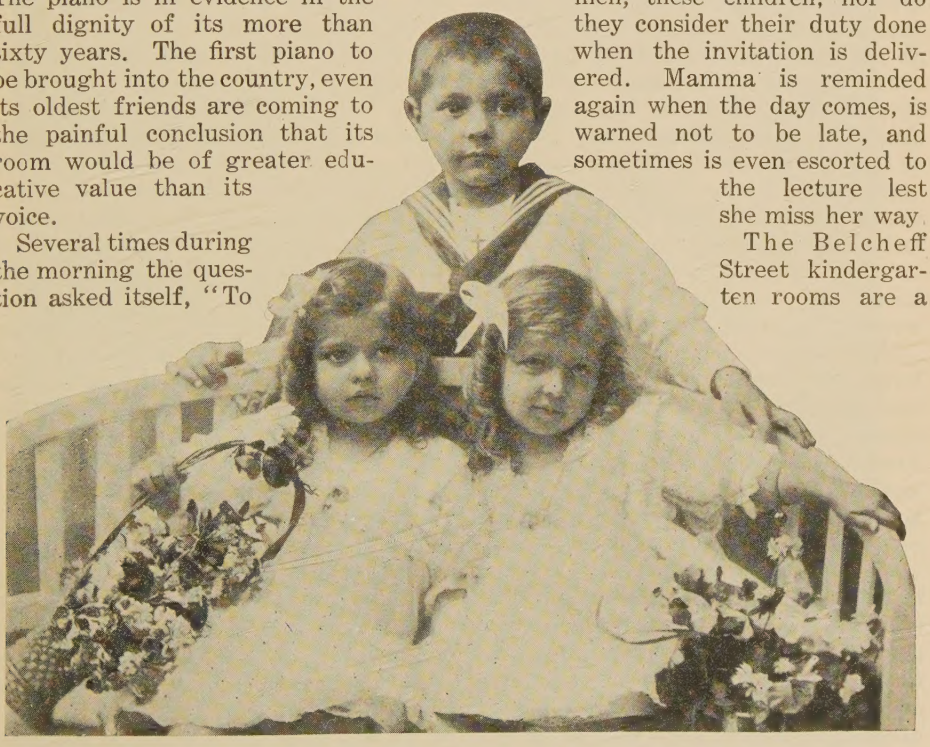
good reason. The children are not as interesting at first sight, but their individuality crops out during the morning. Still there is a difference between our two kindergartens, such as may be noticed between kindergartens in richer and poorer sections of American cities, a difference in spontaneity, in manners, in the expression of face, as well as in dress, which gives the wealthier children the advantage in a certain way.

There is a difference, too, in the atmosphere of the kindergarten, a certain nervous noisiness which might well come from overcrowding in addition to ill-fitting, hobnailed shoes, and from the lack of the harmonizing influence of a good piano. This was particularly noticeable during the marching. There was not the joy of motion, the unconscious rhythm of little feet, the general impression of harmony which in the more favored kindergarten often puts one in tune for the whole morning. The piano is in evidence in the full dignity of its more than sixty years. The first piano to be brought into the country, even its oldest friends are coming to the painful conclusion that its room would be of greater educative value than its voice.

Several times during the morning the question asked itself, "To what extent have we the moral right to receive children into kindergartens in which conditions must of necessity be far from ideal; are we doing more harm than good; in this case is a half loaf better than no bread?" The house is as well adapted to its purpose as any found during hours of house hunting, and serves also as the home of our sunny-faced Bible worker, who uses the kindergarten rooms for meetings and a Sunday school for Orthodox children in that section of the city, when they are taxed to their utmost.

In spite, however, of small rooms and weather which forbade the use of the yard at playtime, the children spent a happy morning with the usual round of kindergarten experiences and activities, and scattered after the good-by song, each holding securely an invitation to mother to come to the monthly mothers' lecture to be given the next Thursday. They are trusty little postmen, these children, nor do they consider their duty done when the invitation is delivered. Mamma is reminded again when the day comes, is warned not to be late, and sometimes is even escorted to the lecture lest she miss her way.

The Belcheff Street kindergarten rooms are a



THREE FORMER MEMBERS OF THE KINDERGARTEN

Boris, Nada, and Vera, children of His Majesty's Adjutant

sort of neutral meeting ground for various purposes in addition to the mothers' lecture course.

That Tuesday in question was an off day for the kindergarten normal class, and two meetings had been called for the afternoon. There was first the annual meeting of the general Alumnæ Association for all women and girls who have attended any one of the three American schools in the country. It is not a very flourishing organization just at present; our president has many irons in the fire, and acts with more impulse than system. She had called this impromptu meeting partly to make sure of a sympathetic attendance at the following meeting of the afternoon, one for those interested in the organizing of a Young Women's Christian Association in Sofia.

There are a great many discouragements to be faced by mission schools, and I fancy that one of the most general comes from the fact that young men and women educated in them often do not take the courageous stand for Christ which their teachers have hoped they would. Often we hear the fling that they are Christians only as long as they are in school. In Sofia one has opportunity to meet many of whom this is no doubt said, but I am more and more convinced that there will be the final fulfillment of the promise in Isaiah 55: 11. An Orthodox young woman, a graduate from Samokov, said to me not long ago: "We cannot forget the school and the truths we learned there. We may have remained stanch Orthodox to the end of the course, we may have talked vehemently against the Protestants, but we are changed; our ideals, our outlook upon life can never be what they would have been but for that school. Down in our hearts we know the truth." Is it not a proof of this statement, that among those most actively interested in every good project in the country one is sure to find former pupils of mission schools? This is true of the present Young Women's Christian Association movement.

Some of us have long felt that conditions in Bulgaria, and perhaps especially here in Sofia, call for a strong union of all good elements in the country. There are frequent proofs that the gospel leaven has been and is working throughout the nation. Thoughtful members of the national church realize that something more than dead formalism is needed to stay the rising tide of infidelity and immorality. How can this conviction of theirs be brought to the front and put to use in the most aggressive evangelical way? Is there not common ground on which we can fight the common foe with mutual encouragement and helpfulness?

The Christian Associations for young men and women, with their backing of world-wide effort on interdenominational lines, which are at the same time so strongly Christian, offer one answer, and various efforts have been made to bring the need of such Associations before the women of the city, but so far with slow and small results. "Why Christian? Our young people care nothing for religion. It is another form of Protestant propagandism," comes from one side; from the other: "We cannot work in harmony with the national church. Whatever we do let us do as Protestants." "Let us co-operate as Christians," says the third party, and it was this party which won its first battle that Tuesday afternoon.

After warm discussion, and rather too vigorously expressed differences of opinion, there was chosen a committee of nine women, consisting of two Roman Catholics, three Orthodox, and four Protestants, one of whom is a Lutheran, to forward the Young Women's Christian Association cause. Circumstances point to rapid developments in the near future along Association lines for the benefit of both young men and young women; toward the fuller harvesting of seed sown during the past fifty years, amid difficulties and discouragements not a few.

In little more than a decade our present kindergarten boys and girls will be in the university. God grant that

THE MISSION KINDERGARTEN OF SOFIA

they find a purer atmosphere than is breathed by students there today, that they themselves may prove loyal champions of truth and righteousness!

Still another gathering met in the kindergarten hall that Tuesday evening, for this is the temporary home of the local young people's society. They hold their prayer meetings here on Sunday afternoons, and Tuesday evenings have socials, business meetings, or sometimes a lecture.

JOHN HYDE DeFOREST, D.D.

An Appreciation

By Rev. GEORGE ALLCHIN, of Osaka, Japan

IN the death of Dr. DeForest at Sendai, Japan, on May 8, the Japanese have lost one of their most ardent friends and the Japan Mission another of its veteran workers.

No missionary had a closer knowledge of the life and thought of prominent Japanese than Dr. DeForest. His was the life of an ordinary missionary, and yet he entered the inner circles of Japanese culture and mingled with the best representatives of Japanese society. He was on the most intimate terms, not only with the Japanese preachers and Christians, but with diplomats, educators, and military leaders. This intimacy sprang from his unusual facility in speaking the Japanese language, his enthusiasm and cheerfulness of manner, and deep sympathy with the Japanese people in every phase of their private or public life.

DR. JOHN H. DEFOREST

Dr. DeForest was born at Westbrook, Conn., in 1844, the son of Rev. W. A. Hyde. He was educated at Phillips Academy, Andover, and Yale College, from which he was graduated in 1868, and from Yale Theological Seminary in 1871. After three years of service as a pastor of the Congregational Church at Mt. Carmel, Conn., he joined the Japan Mission of the American Board in 1874, only five years after the establishment of the mission. For twelve years he labored in the great commercial city of Osaka, being identified with the founding of five of the Congregational churches of that city, which have shown such remarkable expansion during the past thirty years. But most of his missionary career has been spent in the smaller city of Sendai, a place removed from direct Western influences, and yet one of great impor-

tance in the educational and military life of the nation.

Although he ranked among the highest as a pulpit and platform speaker, for five years after his arrival in Japan Dr. DeForest did little public speaking in Japanese. He laid the foundation of his linguistic abilities in his study and in the private houses of the Japanese in Osaka, talking with them freely about the fire-bowl. From the beginning he deprecated the establishment of Western forms of Christianity or Western methods of propagandism, emphasizing the theory and practice of self-support and self-control of the native church. He recognized the good that is to be found in non-Christian faiths and the universal workings of the Holy Spirit in preparing the peoples of the East for the higher truths and ideals contained in the gospel.

Although his residence had been only in two cities, he felt that he belonged to all Japan; traveling extensively, he spoke to the Japanese wherever he could find them, even in Korea, Hawaii, and California. It was most fortunate for Japan, and for America too, that he was on furlough in his homeland just as Captain Hobson in public address was predicting war between Japan and the United States. Dr. DeForest was immediately called to the public platform to reply to these stupid and unreasonable forecasts. In recognition of his splendid service by voice and pen in dispelling anti-Japanese thoughts and feelings in America, and because of his labors for the soldiers on the battle fields of Manchuria, the Japanese government presented Dr. DeForest with the Order of the Rising Sun.

He was a vice-president of the Peace Society of America, and was interested in all world-wide movements that made for the betterment of the human race, especially for the bringing together of the East and the West in fraternal good will. He was a prolific writer as well as a strong speaker, and his favorite topics centered around the two great truths of Christianity, the Fatherhood of God and the Brotherhood of Man. His book, "Sunrise in the Sunrise Kingdom," written a few years ago for mission study classes under the direction of the Young People's Missionary Movement, has been the textbook for the stewards connected with Japan in The World in Boston.

No missionary in Japan won his way so closely into the hearts of the Japanese as did Dr. DeForest. Nothing delighted him more than to have a call at his home from a preacher, a priest, or an official to talk over the broad interests of the kingdom of God. He will be sadly missed, especially by the Japan Mission, still mourning the death of Dr. Davis, and by the preachers of the Kumi-ai churches, with whom he had the most intimate relations.

Dr. DeForest had been ill for some months, and though hopes were entertained of his recovery, the tidings of his death were not wholly unexpected. Mrs. DeForest and four children survive him: one daughter in China; one in Japan; one now on her way to Japan, and a son in Washington, D. C.

THE WORLD IN BOSTON

"MARVELOUS!" is uniformly the exclamation of the visitor as he comes away from the Mechanics Building and its spectacle. For the huge Missionary Exposition is first of all a spectacle. It is that, even in the main Hall of Exhibits, where 40,000 square feet of floor space have been transformed into what seems an endless chain of scenes and courts representing the fields of mission work at home and abroad. Elaborate scenic backgrounds, designed with much art, produce an effect of depth and distance, making each of the limited areas look like a veritable section of a village,

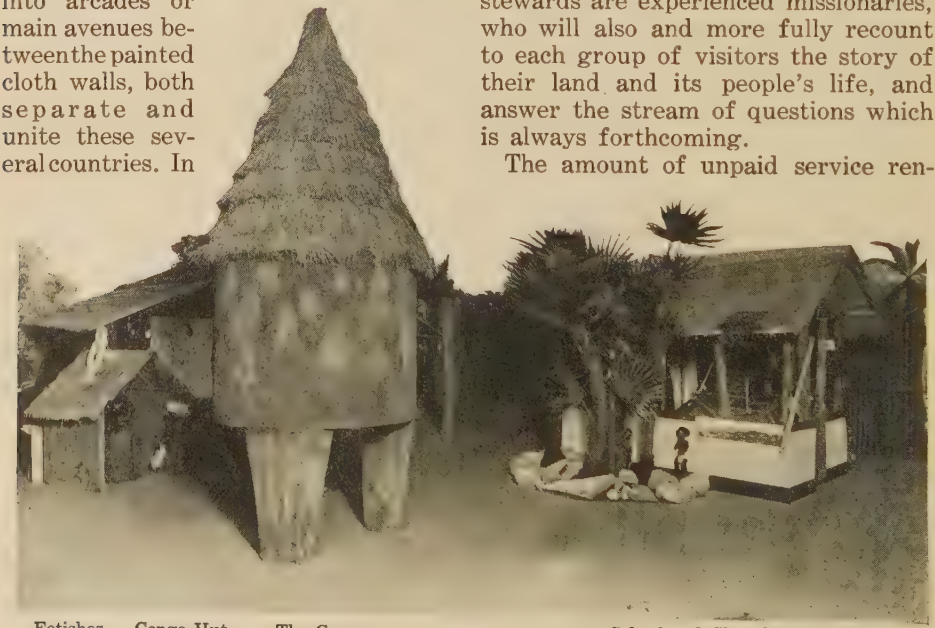
SECRETARY EDDY AS LIVINGSTONE

This make-up of David Livingstone in the Second Episode of the Pageant corresponds in all details to existent photographs, to Stanley's records, and to the memory of Livingstone's daughter

a broad stretch of country, or a city street. Winding passageways, opening into arcades or main avenues between the painted cloth walls, both separate and unite these several countries. In and out the maze of avenues passes a continuous throng of sight-seers; stewards flit about in their gay costumes; before some court, a temple, or about some picturesque figure, an inquisitive group gathers; while above the usual hum of a moving crowd is heard the sound of musicians or the near-by voice of an earnest lecturer. Looking down the vistas of these aisles and catching at every angle the symbol of some foreign land or faith, one is reminded of the inspiring missionary aim, the bringing together of the world through Christ.

But the visitor who settles down to study the Exposition finds it far more than a spectacle; a carefully assembled exhibit of the missionary enterprise. Within the "scene," as the section assigned to each country is called, and in charge of its display, he finds a company of stewards, ever ready and on the whole surprisingly well informed, to describe to him the significance of each structure and every article, and to interpret from time to time in some performance a characteristic aspect of the people's life. Supplementing these stewards are experienced missionaries, who will also and more fully recount to each group of visitors the story of their land and its people's life, and answer the stream of questions which is always forthcoming.

The amount of unpaid service ren-



Fetishes Congo Hut The Granary School and Chapel

A CORNER OF THE AFRICA SCENE

dered by this army of guides to the Exposition is one of its marvels. Herein some missionaries of the American Board are rendering eminent aid: Mr. and Mrs. Neipp in the West Africa scene, where the overthrow of the witch doctor is graphically presented; Mr. Churchill, operating his hand loom of India in the industrial section; Dr. Tucker, as he shows how a mission hospital is managed in China, or lectures on adventures and humors of a missionary's life; Mr. Allchin, the ubiquitous head of the large Japanese section and leader of the choir which renders stirring Japanese songs; or the veteran Dr. J. K. Greene, whose short talks to the companies who halt at the sound of his voice are among the features of the day in the Mohammedan lands section.

Upon the second floor of this Hall of Exhibits the educational purpose of the Exposition becomes yet more manifest. For here is the portrayal of educational missions, also by countries, and here are held such occasional demonstrations as show schools and classes at work, while extensive models give clear idea of mission compounds and college plants. One large room on this floor is devoted to the Hall of Methods, where one can examine the devices by which missionary interest is being won and developed among both sexes and all ages of people. Here on every day and all day long are to be found leaders of mission work, profiting by what others have invented and have loaned for display. In this hall also is conducted an elaborate series of conferences for missionary workers, which, if not largely attended, yet supplies to those who are alert and inquiring systematic training in the best appliances and methods of missionary work in the churches.

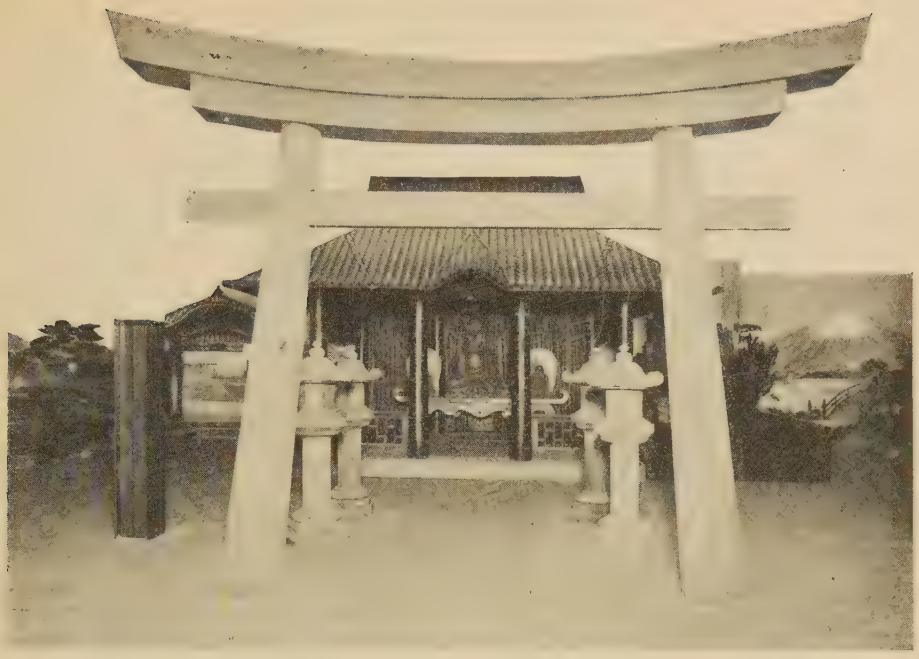
The Pageant of Darkness and Light in the Grand Hall also is much more than a spectacle. It is that of course; for saying that it consists of four episodes representing dramatically the coming of Christianity and its advance in so many representative dark quarters of the world — among the Indians of North America, in Livingstone's country in Africa, in India heavy with the sorrow of its child widows, and in the Sandwich Islands as the old witchcraft is defied — is very far from indicating the quality of the presentation which the pageant offers. The superb staging of these episodes, the care and finish given to the scenic effects, the massing of scores and even hundreds of participants upon the stage, the skill of the acting and the power of the music both in its solo parts and its choruses, all leading up to a thrilling climax in a noble song of Christian triumph by the entire company, with the audience joining in the closing dox-

Photo by Notman Courtesy of *The Congregationalist*

A Cowboy A Korean A Turkish Lady

AS EAST MEETS WEST

LOOKING DOWN THE COURTS FROM THE MAIN PLATFORM



IN JAPAN

This picture shows how realistically the "scenes" are set against effective backgrounds

ology, "All people that on earth do dwell," make a spectacle, or rather a succession of spectacles, that will be long remembered.

And yet the pageant is far more than a spectacle, as through all is felt its Christian spirit and its missionary appeal. The unique service of the prolocutors, whose recital before each episode gives the key to its interpretation, has much to do with the sobering of the spectator as he watches its presentation. Secretary Bell, of the American Board, Rev. Allen A. Stockdale, of Boston, and Rev. H. Grant Person, of Newton, are rendering valued service in this important role.

The question is constantly asked, "Will it pay?" It is a fair question. It has cost a huge amount: $100,000 or more in cash; prodigious labor on the part of a considerable number of leaders for from one to three years, and of a multitude of workers for from three to six months; such absorption of time and strength as has practically stopped many usual lines of church work in Greater Boston. Is it likely to pay for all this outlay? It is too early to answer this question fully or absolutely. The financial outlook is good; it is certain that the deficit, if any, will be small. The Exposition has unmistakably "caught on." It asked for 10,000 stewards, and got more than that number; for 3,000 singers, and got enough; 1,000 general stewards, and secured 2,000; in all, nearly 20,000 volunteer workers are even paying for their admission tickets and their car fares. This in itself is a success almost beyond belief. Moreover, these workers have become enthusiastic. Missionaries in charge report that many stewards are eager to learn more about their fields; already, as noted in the Home Department, offers of missionary service are coming from their number.

The attendance also is far exceeding anticipation. Nothing like it has ever been known in the history of Mechanics Building. And it is a representative attendance; all ages and all classes of people come; and there is something to interest and benefit all. Literally multitudes of children have come on regular days as well as on Saturday mornings, and it has been a pleasure

to watch their delight. The exhibits, the plays and games representing child life in different lands, moving pictures, scenes in the Tableau Hall and other events of this most complex Exposition are unvaryingly charming to the children as to many of their elders. The indifferent spectator, possessed of no knowledge of missions and who is merely curious to see what a missionary exposition is, also discovers something to interest and hold his attention. Almost never does any one go away complaining that he finds it tedious. Missionary leaders in the churches repeat their visits for more information and inspiration. And the stanch friends of missions in the churches are exhilarated with a new sense of the magnitude and power of the enterprise for which they have given and prayed all their lives long.

It is possible to find blemishes in this large and complex undertaking. But the marvel is rather that there is so little to criticise; that the exhibits were practically ready at the start; that there is so general ability and devotion on the part of the volunteer aids; that the conferences and lectures are on the whole well followed by a company that is primarily interested in sight-seeing; and that in the midst of so much crowding and hard work there is uniform good nature, kindliness, and decorum. Every visitor to the World in Boston must feel that "there is a difference," a certain elevation of tone and temper that marks it as truly a Christian and a missionary Exposition. Many exhibits of manufactures and machinery have been held in this old Mechanics Building, one of Boston's distinctive institutions. Yet it has now the memorable exhibit of its history, as it displays the finest machinery, that of spiritual forces, and the richest products of manufacture, those of the Christian life and civilization.

THE NEW MISSIONARY CONCERT

By Rev. WILLIAM W. SLEEPER, of Wellesley, Mass.

"THE WORLD IN BOSTON" has made a valuable and permanent contribution to the churches by the preparation of a series of song leaflets entitled, "Native Melodies," handsomely printed in octavo form, each containing a sufficient number of characteristic songs to make a complete missionary concert. There are six of these leaflets, one each for Japan, China, Armenia, and Bulgaria; one for the spiritual songs of the Telugus in India, and one for popular tribal melodies of our North American Indians.

In selecting the songs which represent these various countries and peoples, the aim has been to choose melodies that are both distinctive in character and not too difficult for ready use. Excepting a few Chinese and Japanese airs, the songs have been harmonized and can be readily played on piano or organ. The original words are reproduced, one or two stanzas of each hymn or song being printed under the notes in phonetic English letters, with a simple key for pronunciation. Thus each selection can be sung as in the native countries. English translations are added in all cases, and many of these versions are metrical and adapted to the original airs.

In the Exposition these leaflets are used by large choirs, drawn from the churches of Greater Boston, in daily concerts which have attracted great attention and elicited much praise.

The traditional "missionary concert" is not a concert. Even this elastic word cannot be stretched to cover properly the miscellaneous assortment of materials comprising the usual program. If we desire to give a musical turn to the meeting, we have to lament the

poverty and staleness of our ordinary hymnals under the subject of missions, and we marvel that the most appealing and successful movement of Christendom has not inspired our Christian song writers to more constant and successful efforts.

But with the aid of these little leaflets, which for the first time bring the music of mission lands within reach of the people of our churches, the missionary concert may be successfully revived.

It is desired, for example, to present in an attractive manner our work among the Armenians. Information is easily obtainable; facts of all description are at hand; ready speakers are willing to co-operate. But the recital of facts, figures, anecdotes, makes no adequate appeal to the heart. Something more is wanted. Even the admirable stereopticon slides, which some of our more favored churches can use, do not fully meet this need. Pictures make facts vivid; we can see situations, but we do not feel them. Music appeals to the emotions. The music of Armenia transfers to the soul of the listener the sorrows and the hopes of this long-suffering, devoted, liberty-loving race.

A choir of singers come forward dressed in the graceful, many-hued costumes of Asia Minor. They sing in unison the plaintive melody entitled, from the old Roman province, "Cilicia," with the wailing refrain: —

"I yearn for my Cilicia,
The land where first I saw the light!"

At once we *feel* for those people whom we are striving to aid with our schools, our chapels, our hospitals, and our charity.

They sing the famous "Sassoun Song," every note and chord an appeal to courage. They sing the beautiful words of their national poet, Beshiktashlian, of which we have an admirable translation by Miss Lucy Stone Blackwell: —

"What sound, beneath the stars aflame,
So lovely as a brother's name?"

A plaintive lullaby from Russian Armenia follows; one or two of the ancient hymns of the Gregorian Church, slowly chanted to music composed in the early centuries; and then, in striking contrast, a familiar tune, "Nearer, My God, to Thee," only now the words run: —

"Al mod ullam ov Der,
Al mod kezi."

All the selections printed in the Armenian leaflet can be sung by any group of singers, old or young. Suggestions regarding appropriate costumes (perhaps the loan of some such costumes) can be had by applying to the American Board or to the Woman's Boards. Even without the costumes the songs are effective; but the appeal to the eye assists the appeal to the ear.

What has been said regarding the Armenian leaflet is equally true of the others in this uniform series. The Young People's Missionary Movement has published them, and they may be ordered direct from New York or through the mission boards. The price is nominal, ten cents a copy. They are as available for Baptists, Methodists, and other missionary denominations as for our own. Their use will help to revive that great agency for promoting interest in our foreign work, the missionary concert.

HOME DEPARTMENT

APRIL'S FINANCIAL RECORD

"YEA, more than watchmen watch for the morning." So intense is the missionary interest here in Boston at present because of the great Exposition that it is hard to realize that all our churches are not as profoundly aroused. Haven't you noted sometimes with surprise that all the world was not straining every nerve to advance the kingdom of God? It seems impossible that the enterprise can mean so much to those of us who are deeply devoted to it and yet mean so little to the average church member, much less to the man in the street. Probably every friend of the Board has felt sure that the Apportionment Plan would prove its success this spring. Somewhere the seed is taking root, somewhere the sense of loyalty is being deepened, somewhere friends of missions are planning larger things; but not in this month's financial report. We are just holding our own in the churches and losing in the other columns.

As you analyze the figures, does it not seem as though the word of appeal should be directed to the individuals? Here should be found the most prompt and effective response to any sign of danger. Yet even here we lost ground in the month of April. For the eight months the gain from churches, from individuals, and from young people is most encouraging, but for the last three months we have been losing ground all along the line. Let us join our prayers in one, that our whole denomination may receive a real outpouring of joy and of willingness in the work of Christ.

A favorite phrase during the Laymen's Campaigns is, "The incoming tide lifts all the boats"; so this joy and this willingness will bring blessing to our lives as well as to lives in lands abroad.

THE FINANCIAL STATEMENT FOR APRIL

RECEIPTS AVAILABLE FOR REGULAR APPROPRIATIONS

	From Churches	From Individuals	From S. S. and Y. P. S. C. E.	From Twentieth Century Fund and Legacies	From Matured Conditional Gifts	Income from Funds	Totals
1910	$15,524.84	$3,197.05	$881.77	$2,944.14	$2,000.00	$2,391.37	$26,939.17
1911	15,772.14	3,033.27	762.21	1,008.57		2,588.87	23,165.06
Gain	$247.30					$197.50	
Loss		$163.78	$119.56	$1,935.57	$2,000.00		$3,774.11

FOR EIGHT MONTHS TO APRIL 30

1910	$154,158.69	$36,338.94	$7,984.86	$125,588.21	$16,000.00	$14,550.01	$354,620.71
1911	183,743.24	41,881.20	11,475.62	106,224.49	6,450.00	14,957.98	364,732.53
Gain	$29,584.55	$5,542.26	$3,490.76			$407.97	$10,111.82
Loss				$19,363.72	$9,550.00		

AN OPEN DOOR TO THE SUNDAY SCHOOLS

Perhaps foreign missions never had a more strategic opportunity in approaching the Sunday schools of our denomination than in the coming autumn. The Apportionment Commission, in co-operation with the seven Congregational Societies, has urged the Sunday schools in their conferences and in their pamphlets to center their spirit of loyalty upon our denominational needs and to educate the children to an increasing interest in the work of our own societies. According to their suggestion the autumn months are set aside for definite missionary education in all Congregational Sunday schools. It is with a deep appreciation of the privilege accorded us that we thank the editors of the *Pilgrim Quarterly* and *Teacher* for centering the thought of the Sunday school pupils upon the great work of the Kingdom throughout the world in the last quarter of the current year. The order of exercises and the pages of supplemental suggestions, as well as the choice of the hymns, all indicate the missionary motive. We believe that hundreds of schools will be influenced by these official publications to undertake the "five-minute missionary exercise in every session," and of course the Board is ready to send material to teachers, students, and missionary committees which will make these occasions vital. It is the first time in the history of missionary education that our Sunday schools welcome so heartily educational suggestions on a comprehensive plan and including the interests of the entire denomination.

THE SUMMER CONFERENCES

Last summer there were 100 Congregational young people at Silver Bay and sixty-five at Lake Geneva, where we had the banner delegation, much to the surprise of the Presbyterians and Methodists. Throughout the Middle West a campaign has been begun to increase that delegation under the slogan, "double again." The new conference begun last year at Cascade, Col., needs strengthening so far as we are concerned. We ought to have at least twenty-five Congregationalists from Colorado and vicinity who will plan to train themselves as leaders for future missionary work in every department of the church. If there are young people in any church who feel drawn toward a larger service in behalf of missions in their home churches, the first word of advice to them is, "Go to a summer conference for training." Be aroused, store up facts, lay up enthusiasm, learn from the experience of others, and then return to your own church with the conviction that your service there is as important and critical as though you were sailing for the foreign field. So long as we reside in this land here is our battle field.

Congregational young people will be glad to know that the book for study next autumn has been written by Sherwood Eddy, one of our missionaries in India, now returning to this country as the secretary for Asia under the Young Men's Christian Association. He has packed into this book all the personal experience and vivid local color of fifteen years' residence in the Madura Mission. It will be interesting to every Congregational pastor, and we bespeak now the founding of scores of study classes in the autumn where none have existed before.

RECRUITS

The Candidate Conference this year brought encouragement to every one who looked into the faces of those thirty-six young people, the largest group the Board has ever gathered, and one containing men and women of unusual missionary caliber. When you think of the many missions that have waited for years for re-enforcements you can appreciate the joy of writing to at least some of them that the recruits have been enlisted and are about to receive their marching orders.

At the last meeting of the Prudential Committee five other candidates were passed upon favorably, three for term appointments, one going to the aid of Dr. Channon in Ocean Island, another to Madura College, and a third to Central Turkey College, Aintab. It is with profound thanksgiving that the announcement can be made that in all human probability at the next meeting of the Committee the papers will be presented of a young woman who is ready and eager to sail to Harpoot to take the place of Miss Maria B. Poole, whose death was announced in the last number of the *Herald*. In addition to all these there are yet four others whose papers are now in preparation.

THE EXPOSITION A SUCCESS

With profound relief missionary leaders everywhere will hear of the very great success achieved by The World in Boston. From the angle of public interest and response nothing further could be desired. The attendance will probably surpass that in London, where a population of over six million was within easy reach, and where the Protestant element was in the majority. An estimate for the total attendance at the Pageant might be placed at 135,000, while the total throng visiting the Exposition will reach the quarter of a million mark.

Such figures seem almost impossible. It should be remembered that no theater in Boston attempts twelve performances each week, and that the managers of the Pageant were criticised at first for thinking that the hall could be even passably filled for forty-eight sessions. A ticket taker stated that in fifteen years' experience he had never seen any such throng seek entrance at Mechanics Building on one day as the 30,000 who entered on Saturday, the 6th of May.

One small boy said to his grandmother, "It will be hard going back to our prayer meeting, won't it?" Missions will be spelled in capitals hereafter in Boston, and just there is one point to be stressed. It is possible that few individuals will be soundly converted to an enthusiasm for missions out of indifference or fundamental selfishness, for these traits are beyond the reach of the presentation of a few interesting facts or curios or dramatic portrayals. But the whole enterprise is lifted to a new plane of importance by such an astonishing exhibition.

It cannot be neglected as a factor in the thinking and conviction of earnest people. It cannot be called the whim of a few extremists. It is demonstrated to be the center of earnest care and devotion of thousands of the world's truest Christians, leaders in every class and calling. One missionary says that on a single day nine different persons talked with him in his exhibit about giving their lives to missionary service. We can speak of four definite applications for foreign service already springing from the Exposition and of no small number of persons who testify, "I had no idea it was so great an enterprise." Why not go further and point out that no other feature of religious life could draw together such thousands of stewards and leaders in a truly great sacrifice of time and energy nor such throngs of deeply impressed on-lookers. The missionary enterprise is the first business of the Church of Christ. It is the salvation of our own Christianity from self-centered satisfaction. It is the objective expression of our nation's ideals and of the devotion of our churches. It is the truest power toward perfect unity, for every denomination is here forgetting the things on which its history has declaimed in the one great note of praise and prayer, "*Christ for the world now.*"

DID YOU EVER OWN A MISSIONARY?

It must be a pleasant feeling to have a representative of your own on the foreign field. If one has been blessed with a measure of prosperity and can have his own representative on the other side of the world, at work while he sleeps, making possible twenty-four

hours of real Christian service in each day, it really must be a joy.

Here is a good chance. Our Candidate Conference was held earlier than usual this year. We had thirty-six young men and women present. There are a large number whose support has not been placed with any church as yet. Here is a young man in Western Turkey who taught there as an instructor for three years, so that he knows the field and gladly puts his life into its service. The second man is an attractive, wide-awake, practical fellow, who is to be an instructor in industrial lines in Rhodesia, Africa. He will go out as a married man, and we want a friend or a group of individuals to take up his support for the uplifting of Africa in the name of Christ. Or is there a friend of India who wants to support a young man who has as yet no further "prospects," and who goes out single, so that his support will mean only $500 a year? Another married couple are going to help the Madura Mission. The man is not ordained, but goes as an educator to Madura College. There are few stronger calls than the one they meet, and they go with very great personal sacrifice. Here, too, is a pair going to Smyrna in the summer of 1912. If a family looks forward to taking them as their workers the gifts of this first year could meet the traveling expenses and outfit allowance. The same is true of a splendid couple going to Foochow, China, in 1912. Next on the list is a young man who is going to Harpoot for three years as an instructor. His expenses will be but $450 a year. Where is the family that will join hands with him?

The list is long. Two for European Turkey; two for West Central Africa (a physician and ordained man in combination to do a most practical work in places of great need); two more go to Marsovan; two to Constantinople; one to Smyrna; two to South Africa; two to European Turkey; two to the Micronesian Islands. May God's Spirit guide any who can claim a share of this privilege.

A YEAR OF PRAYER

[See Calendar of Prayer in the American Board Almanac for 1911]

June

MICRONESIA AND PHILIPPINES

18 Missionaries

37 Churches, with 5,143 Members

The political changes which have taken place in Micronesia within the past dozen years have very materially affected the missionary work within the groups. The Caroline group, including Truk, has passed under the control of Germany, and the American missionaries have withdrawn, giving place to German evangelists on Ponape and Truk. These Germans have encountered many serious difficulties, but all the more should they be remembered in the prayers of those who recall the good work done in the islands years ago by the Gulicks, Snows, Logans, Rands, and others. A note from Dr. Rife in our last issue refers to the work in the Marshall group.

There is great need for re-enforcement for this field, that relief may be given to Dr. and Mrs. Rife, whose furlough has been long overdue. The report also of Mr. Delaporte in the May *Missionary Herald* gives another glimpse of that remarkable island of Nauru and its Christian work under the sole care of one missionary family. It is an occasion for thanksgiving that an ordained man is about to be sent for the Gilbert Island work, and Mr. Channon is hoping to find great relief in his training school on Ocean Island by the coming of a Christian worker who has been connected with the Phosphate Company located on this island.

An Editorial Note in regard to progress in the Philippines at Davao shows the estimate put upon the work of the schools of our Board by the governor of the district. The hospital, under the care of Dr. Sibley, is to be more and more a power for good.

FOREIGN DEPARTMENT

BY-PRODUCTS OF FOREIGN MISSIONS

New Social Order

By Secretary JAMES L. BARTON

DR. JAMES S. DENNIS, speaking upon the sociological scope of Christian missions, in his monumental work, "Christian Missions and Social Progress," says: "The evangelistic aim is still first, as it ever will be, and unimpeachable in its import and dignity; but a new significance has been given to missions as a factor in the social regeneration of the world. They begin to appear in the somewhat unexpected role of a sociological force, with a beneficent trend in the direction of elevating human society, modifying traditional evils, and introducing reformatory ideals."

The non-Christian religions have as direct a bearing upon the lives of the people professing them as Christianity has upon its followers. Some go so far as to say that these religions are more sociological than is the religion of Christ. The castes of India are primarily religious in their government, and Mohammedanism fixes the place of woman in the home and in society.

It would be manifestly impossible to replace the practices of one of these Eastern religions with the beliefs and practices of Christianity without producing a corresponding reformation of the social life of those who experience the change. In fact, in most cases altered religious views are noted, not through public profession, but by changed attitudes in the home and in the community.

The method of missionary approach in the East has from the first tended to lift up the community and regenerate society. Mission stations in all countries are always social settlements in that the home of the missionary is the center of the new life. In the midst of the people whom the missionary expects to reach he plants his home and rears his children. When death comes, there he buries his dead. When the head of the household completes his labors, sons and daughters take up the work where the parents laid it down, until even to the third generation a missionary's teaching and living of a social Christianity is projected among the same people. In comparison with this form of social settlement, experiments in Christian countries seem but child's play.

The sociological power of the Christian missionary home is vastly multiplied by the rapid creation of native Christian households modeled after that of the missionary, and widely scattered among the people. These homes are constantly open to the curious and the interested, who are not slow to note their characteristics and to take an inventory of their desirable features.

We can here do no more than name a part of the sociological victories already won in the work of missionaries, or such as are now being wrought out in Eastern countries where through missions Christianity is taking root:—

1. *Slavery is disappearing.* It is impossible to conceive of Christianity and slavery living in peace side by side in the same community or even in the same country. Not only does the teaching of Christ strike at the heart of the system, but all missionaries have so lifted their voices in protest that the

ownership of one human being by another is becoming less and less possible anywhere on earth.

2. *The shocking inhumanities among Eastern peoples are yielding.* Medical missions are teaching the value of human life. A missionary physician, braving a severe storm in the middle of the night to attend a sick girl baby, sets to wondering the entire community in China, or for that matter in almost any Oriental country, whether or not that little life may not be worth saving, even at considerable cost.

It was through the appeal of the Christian missionary that China awakened to the cruelty of the custom of binding the feet of her girls; and the custom is doomed. For fifty years Christianity cried out against the awful practice of widow burning in India, until that was made impossible. Through the agitation of Christians the attention of India's leaders is being called with convincing emphasis to the cruelties of child marriage. Wherever the missionary has gone he has stood uncompromisingly for kindness, mercy, and fraternity, and on these Christian virtues Eastern society is reshaping itself.

A CHINESE FOUNDLING HOSPITAL

3. *The opium curse is lifting from China.* The missionaries opened refuges in which the victim of opium might escape the evil, if he would. Thousands flocked to these refuges and were emancipated. At the same time was demonstrated the enormity of the burdens carried by China in its production and consumption of the drug. China woke from her stupor and, with the co-operation of the missionaries, the production of the drug was made illegal and its consumption a crime. The Chinese have given the missionaries credit for arousing them, and have sought their co-operation in the application of the restrictive laws.

4. *The East has become ashamed of the social evil.* Within the memory of many who will read these lines, Japan seemed to regard social impurity as a necessary part of society, and gave it official standing, making and executing laws for its profitable propagation. Christianity lifted its voice and the leaders in the country blushed for the stain upon their nation, and amended their laws of control so as to make possible the escape of one who, repenting of the rashness of her choice, desired to be free. Impurity has been made to appear an evil thing, bringing destruction upon the individual, upon the home,

and upon society, and to these facts the entire East is awaking.

5. *The caste system is giving way.* Caste lies at the center of Brahmanism, and all the selfish interests of the Brahmans call for its retention. Christianity teaches that one is the Father of all and that all are brethren. Many predicted that Christianity could never make headway in India unless it recognized caste. For three generations Christian ideas have been promulgated and exemplified. Today among the loudest to proclaim that caste is the curse of India are the Brahmans themselves. They openly tell the people that Christianity is right in its contention that caste is an evil and that it must be abolished. A number of native organizations have laid down the principle that caste is a curse and cannot be retained. So far as a wide acceptance of the idea of the brotherhood of man is concerned, the battle has already been won. It yet remains to overcome deep-seated prejudices and create a new social order to take the place of the old.

6. *A spirit of philanthropy has been developed.* Apart from the idea, among Moslems and some others, that merit is obtained by deeds of charity, the East has made little or no sacrifice to relieve the suffering of its afflicted and unfortunate ones. It seemed proper to the Chinese to drown their mentally weak and insane, while among none of the Oriental peoples has there ever appeared any clear sense of corporate or individual responsibility for the poor, the infirm, the orphan, and the incompetent. The missionary introduced the Christian asylum for the blind, the leper, and the orphan, which has commanded the attention of national leaders and has led to the beginning of similar institutions upon the part of the people themselves. The fact that the missionaries have been made agents for the distribution of Christian relief funds given in times of national disasters, such as plagues, floods, and massacres, has already been so influential that in recent years appropriations from national treasuries have been made for similar purposes.

7. *The position of woman in Eastern society has been almost revolutionized.* In the sphere of the home and of woman's relation to it the most sweeping and fundamental social changes have taken place. It is only in comparatively recent years that woman in the East has become recognized as a factor in society and capable of taking a leading part in promoting reforms. This has proceeded from the general education

ISLAM'S VEILING OF WOMANHOOD

of girls, at first insisted upon by the missionaries and later accepted and nationally promoted.

The temperance, Red Cross, and anti-vice movements in Japan, promoted and directed by Japanese women; the anti-footbinding, anti-opium, and girls' educational movements in China, in which eminent Chinese women figure prominently; the endeavors in India to make child marriage impossible and to ameliorate the unhappy condition of widowhood; not to mention similar movements in Turkey and other Eastern countries that have already sprung from the activities of an awakened and enlightened womanhood, are all illustrations of the important place now held in Oriental society by women.

Such women as Pundita Ramabai, and hundreds of others who might be named, have come to the front out of the old impossible conditions, and these in rapidly multiplying numbers constitute a Christianizing and socially revo-

lutionizing force that nothing can resist. A purer conception of home, of the worth and strength of womanhood, and of the need of a reformed social order, finds in these, and in the multitudes they lead, champions whose influence is rapidly deepening and extending. A social revolution is already taking place among the principal Asiatic nations which began with the Christian education of Oriental girls, but which has now become of national and even international import, affecting nearly all phases of society.

8. *The external conditions in the Eastern home have met with marked change.* It is impossible that the same relations shall continue to exist between the educated and intelligent wife and her husband that formerly prevailed between the husband and his ignorant and untutored wife. Rapidly the wife's position is rising from that of a servant or a toy to that of a companion and associate, possessing a common interest with her husband and capable of contributing to the intellectual, moral, and social equipment of the home. It is inevitable that there follow the "one man, one woman" theory in the home as in Japan and other countries, and that it should assume a place of greater importance in society.

Simultaneously has come an endeavor to make more beautiful, wholesome, and sanitary the externals of the home itself. In Turkey this appears in the form of floors and windows in the houses, with living rooms raised above the stables; in India it manifests itself in better buildings and comfortable furnishings; in Africa in an entirely new style of houses, even to the displacement of the old kraals with orderly villages; and in all countries in making the home not only attractive but possessed of a permanent social standing in the community.

FIELD NOTES

A New Turkey Indeed

(Western Turkey Field)

Dr. White, of Marsovan, noted many welcome changes in conditions of life in Turkey as he returned to his field after furlough. In two days' stay at Constantinople he never saw a dog; but the streets were cleaner than ever, and men walked them with a new air of energy and self-respect. On the Galata Bridge he met a Turk and his wife walking side by side, while under the old custom the lord of creation stalked ahead, while his wife humbly tagged along a few paces in the rear. The official who did him a favor drew back at the offer of the usual "coffee money" saying, "My government pays my salary." At the health office, however, when inquiries were made about quarantine on the route to the interior the answer came in good old Turkish style, "My lamb, God knows that; I don't."

The promised automobile was not available for the journey in from Samsoun; having made a trip or two the machine was laid up for repairs. But the grade stakes set for the projected railroad were cheering sights. The engineers are following practically the route of an old Roman road, whose paving creeps out here and there. The freedom of travel in Turkey today is a clear sign of the new era, and it is worth all the cost. Formerly the Turkish subject must secure a permit specifying the date of his proposed trip and the route he would take; he must get the signature of the taxgatherer that showed all his taxes were paid, and the seal of his religious community testifying that he was a good citizen and that none of his relatives had run off to America, and the signature of the governor of the state and several other officials, any one of whom if he chose could block the permit. No wonder business was in a chronic condition of stagnation when a merchant had to go through so humiliating and expensive a process be-

fore he could visit the wholesale centers, or a laboring man had to make such a round of visits before he could go anywhere to seek employment. Business like all else in Turkey is alive today; for people and things *move*.

A Piteous Lament from Kessab

(Central Turkey Field)

With us in America the memory of the Armenian massacres of 1909 in the region of Adana may be becoming dim; on the ground, the misery they entailed is very real and present. At Kessab they have yet no church building to replace the one that was destroyed, and Miss Effie Chambers is almost heartbroken at finding no place where can be gathered the remnant of that church, further discouraged and burdened by the sufferings of a terrific winter. What is most needed is an uplift of spiritual life, and this is hard to promote with no meeting place for worship and fellowship. If the money could be found for rebuilding, it would not only provide a sanctuary, but as well timely work for the people, to help them get their bread. Though the missionary herself with the rest is in need of clothes and a comfortable bed, the cry is not for these things, but for help that will prevent the passing of a third winter without the blessing of a church home. It seems to this lone woman, tugging at her task, as though help for her distressed flock must come from those who are more abundantly provided with the aids and comforts of religion.

From an Extra Hundred Dollars

(Madura Field)

It will be remembered that one of the gifts to the Board at its Centennial Meeting was a fund of $25,000 from a family in Hawaii, distribution of whose income was to be made on the fields of the American Board as designated by that family. In the making of grants for the year from this Atherton Fund, $100 was apportioned for Mr. Chandler's use in the Madura Mission. The accompanying picture shows where a portion of this sum was spent. In a village where a new congregation has recently been gathered and where there has never before been Christian prayer

THE LAYING OF THE STONE

house or school, a new building, the laying of whose corner stone is thus shown, is now standing to the glory of God and the salvation of men. A leaf shed was erected at the left of the stone as shown in the picture and adorned with lotus flowers and paper chains. There the services were held, after which the stone was "well and truly laid" with appropriate exercises. The man on the left of the picture is a Hindu friend and well-wisher; the man behind the missionary with the large white turban is a recent convert, now one of the leading Christians. Toward the erection of this building Mr. Chandler gave but one-fifth of his hundred dollars. If the other four-fifths are made to count for as much, the investment is not likely to disappoint the donors.

Further Signs of Recovery in Shansi

(Shansi Field)

The work of rebuilding the mission in Shansi after the Boxer massacres of 1900 has so far progressed that some of the former outstations, which have been dormant thus far, are beginning to waken to new purpose under the enthusiasm of the time. The mission feels the inspiration and at the same time the burden of this awakening, as it finds itself forced to take some responsibility for the care of these once tilled fields. A single example reported by Mr. Pye shows the situation. At Ching Twei Chen several Christians were left after the massacres, but Christian work was seemingly dead. Last fall a change was noted through the awakening of one or two men, who at once sought to revive the work. Within a little over five months thirty-one men have been received into the church. These people are making a start. They feel their need of training, and ask the mission for help. They are ready to do what they can, and will furnish a building and provide for running expenses if the mission will supply native leaders and take care of their support. The sending of a man means that this church will go forward rapidly to self-support; withholding him means almost certain discouragement and relapse into indifference. The station at Fenchow voted to send a man, though without means in sight to meet his expenses. What else could be done in the face of such a situation? And this is but one example; four other places show the same need and promise.

The Society of the Restoration

(Western Turkey Field)

A new religious society has been formed among the clergy and laity of the Greek Church in Constantinople. It is called "Restoration," and its aim is to strengthen the religious life of the laity, to inculcate a purer type of religion, and to improve the character and devotion of the clergy. The high position of the men who have taken the initiative in organizing the society, remarks a contributor to the *Proodos*, a Greek daily published in Constantinople, gives assurance, if not of its undoubted success, at least of the earnestness of purpose and the vigorous efforts that will be put forth in its behalf. This writer laments that religion as a powerful social reform has been so far neglected among the Greeks, who have too often only the pretense of religion, the real life being lacking. He points out the danger from having the Bible a sealed book and worship a mere form without impress upon the life, while the clergy, both from lack of training and force of habit, are hindered from undertaking seriously the great work of moral and religious reform. He therefore hails with delight this project of representative men of both clergy and laity, who, while cherishing a love of their religion, are enlightened enough to see the impending danger, and who will try to restore the great spiritual ideals that should animate the people of the Greek Church, both in their worship and their life.

How One Industrial School Is Indorsed

(European Turkey Field)

In reporting a good year at the Thessalonica Agricultural and Industrial Institute, Dr. House notes the in-

THE INSTITUTE ON PARADE

terest taken in the institution by manufacturing companies in this country who have learned of its work. The Aermotor Company offers large discounts in the purchase of tools. The Syracuse Chilled Plow Company, to whom one of the institute reports was sent, expressed its interest by sending one of its fine plows as a present. Mr. Cooper has so attracted the attention of the McCormick Reaper and Binder Company to the institution that one of its reapers and binders is on its way as a gift, and will be ready for use at the coming harvest. The secretary of the Dry Farming Congress wrote what seemed to Dr. House a quite remarkable letter, expressing his deep interest in the work of this missionary institution in Turkey.

The school is about to graduate its first class of four young men, on the whole manly and capable fellows, all members of the church, whom it is felt will be in several ways a recommendation for the institute. For want of accommodations it was necessary to refuse a good many students last autumn. The need is becoming urgent for such enlargement as will enable the school to meet the call made upon it.

Teaching Vice to the Heathen

(Zulu Field)

Mr. Bridgman, of Durban, while recounting some good results of the coming of natives from the kraals to the commercial centers, notes that there is also a very dark side to this inflow. Where ten come under the influence of the gospel and go back to their kraals as messengers of it, it is to be feared that ninety become contaminated by the vices of civilization and sink to a lower level than they knew before. Mr. Bridgman has for some years been making careful investigation into the lives of the natives in the cities, visiting twelve of the largest centers from Cape Town to Pretoria, and taking testimony from all quarters. He is compelled to believe that the present methods of managing the native settlements in these cities produce conditions that are abominable. Both in physical and moral sanitation these camps are

deadly; despite heroic work on the part of a few churches and schools, those who drift to them quite generally sink into desperately wretched and evil life. Returning to the kraals as they do, they become emissaries of a degradation worse than their own heathenism. While Durban is not so bad as many towns, 20,000 Zulus within its limits are dwelling in conditions that call for radical reform. Through addresses with stereopticon views showing these actual conditions, Mr. Bridgman has so startled and directed public opinion that there is good prospect of an effort for better things. If Durban will only set the example, much will be accomplished toward righting matters in other places.

Africa Is Not so Slow

(West Central Africa Field)

The Week of Prayer at Ochileso was marked by the sending out from this center to the help of five of the outstations a number of the older and more reliable Christians, accompanied by a few of the small boys to carry food and help in the singing. Upon their return these evangelists reported that they had been everywhere well received and entertained. At one *onjango* (native assembly room) a crowd of people came late saying, "It is fitting that you sing, so we can hear." From an outstation came the request that four young men and two young women be put into the preparatory class. Shortly before, an old woman from that village and a man from another outstation brought their charms to Ochileso to be burned. At another outstation six women brought their baskets of charms to their teachers; these were to be brought to Ochileso to be burned during the great assembly at Easter time. From a village beyond one of the outstations came a large delegation asking for a school and teachers; the question pressed, who should go from the center to build up work at this new place? Two families were already appointed to locate at another village during the school term. Two of the outstations have each sent a young boy to Ochileso to learn the songs and work of the children's school, so that they can return and help in children's work in their own villages.

Miss Miller in forwarding this news declares that the station was greatly pleased with the earnest, tactful way these evangelists went at their task, setting to work as soon as they reached the places to which they were sent, and if the people did not come, going out to find them. Moreover a portion of each day was spent in study preparatory to their teaching.

At the Ochileso School, work goes on enthusiastically; all the children are eager to read. "The little schoolhouse is not a quarter large enough, and 'the partitions are only made of teachers' nerves.' The most primitive benches are polished by constant use. The desk is a rude one, made of soap boxes roughly put together. There are not slates enough to go around, and the paper used is the inside of old envelopes and magazine wrappers. But there are results to show. We do not have to wait for generations of hopeless labor to see what a school can do. Those who have been in heathendom show some fine results won by their own hard struggle against temptation and mental slowness. But the children of Christian parents show immediately the difference in their powers and behavior when they begin school." It is a joy to the new missionary to find her field thus astir.

LETTERS FROM THE MISSIONS

NORTH CHINA MISSION

THE NEED AT PAOTINGFU

Mr. J. H. McCann, now located at Paotingfu, after describing how the Board's appropriation of $1,197.46 for the general work of that station this year was apportioned, as he turns to speak in detail of the evangelistic work

TEMPLE AT PAOTINGFU

for which $420 is allowed, declares that his heart fails him: —

"Trying to evangelize this field on less than five hundred dollars per year! In the territory for which we are responsible, there are fourteen governmental centers, walled cities, in each of which we ought to have a *first-rate* man. We have twenty-two preaching places, at fifteen of which there are chapels owned either by the American Board or the native church. There is the church at Paotingfu, torn and rent by all that it has passed through during the past years. They cannot call a pastor; they cannot support a preacher. What would you have us do? There seemed nothing else but to bring the best man we have left in to the central station. This seems the strategic point just now, leaving *only one trained man* in all the great field to carry the gospel to the people. Some speak of self-propagation; but when one thinks of all that the church here has been called to pass through, it seems cruel to suggest such a thing. Propagate what? There is a spirit of self-support all over the field, but I am beginning to see that it is about as important to be sure as to what is being supported as simply to encourage them to do for themselves. Some of the so-called self-supported work has features far from desirable and which we will have to work against. To do this we must have men of principle to act as leaders and direct their energies in proper channels. As I said above, we ought to have a good man in each city. Such a method would, I believe, be a large step towards self-support, provided we got the right kind of men.

"Of course I know it is needless to suggest such a staff as fourteen trained men, but it is an ideal to work for.

"What we ought to have right now is: —

4 college and seminary graduates for general evangelistic work. This would cost per year	$460
6 second-rate men (seminary course only)	510
6 untrained preachers	360
Rents	150

Station classes in country, to be helped in part	$100
Day schools in country, to be helped in part	150
Touring	150
Boys' school (as at present — growth to be dependent on support given locally)	550
	$2,430
Gatekeeper, taxes, and incidentals,	120
	$2,550

"After a careful study of the needs, the above seems to me to be the minimum on which this field can be properly worked. To attempt it on less is simply to trifle with the problem, and we must admit it is a serious problem. While we are thus 'fooling' with this profound task (I don't know how else to speak of the way we are going at it) the Catholics are prosecuting a vigorous campaign — so vigorous that I believe they have good hope of looking forward to the time when this country will be Catholic rather than Protestant. I don't by any means approve of the methods by which the Catholics prosecute their work, but it seems to me there is a happy medium between their methods and ours.

"In this field we have about six hundred members; in not so large a territory they have 80,000 members. I believe such a condition should set us thinking."

MEXICAN MISSION

A HOSPITAL NOT ON OUR LIST

At last Rev. Alden B. Case, of San Buenaventura, has been heard from. After two days' fighting, on January 27 the revolutionary forces took possession of the town, which was then for three months cut off from all communication with the outside world. Mr. Case's own ranch house, situated about a mile from the plaza in the city, was made the headquarters of the attacking army. There the wounded and prisoners were brought and remained until the transferal of headquarters to the town after it had surrendered. Mr. Case succeeded in reaching El Paso on April 25, and there mailed the following account of his experiences through these exciting times. Once more an American Board missionary has shown himself able to turn his hand quickly and successfully to the thing that needed to be done: —

"Mrs. Case and I soon found ourselves occupied in caring for the wounded, and after the hospital was removed to the city I was asked by the commander of arms to take the management of it; considerable experience as surgical patient in past years had given me some notions of such service, and with but little assistance of a competent surgeon I gave myself to the work. For five weeks I was not able to go home, except for an hour or so at a time once or twice a week. It is now a month since I have been relieved of my responsibility by the recovery of the most of the patients, of whom I had twenty, many being government soldiers found on the field.

"Hospital supplies were scarce. Chloroform, absorbent cotton, etc., were greatly needed, and not to be had short of fifty miles. The country being then occupied by the enemy, no one was found willing to go; the emergency was such that at two different times I made the 100-mile trip, with my wife's company, and brought the things needed.

"In the taking of the town many property owners, merchants, and others suffered heavy losses, as provisions were taken to provide for the occupying army. At the end of a month the scarcity of provisions began to be seriously felt. As relief came to me from hospital duties, I made other trips to Casas Grandes (our nearest point of supply) to bring such things as were most needed, selling at as low a price as possible. As an American I was able to go where the Mexicans dared not venture, for care is taken by both the government and the insurgents not to molest foreigners, either in person or property.

A Time of Opportunity

"These are times of extraordinary opportunity for us as Christians. While for weeks my hospital duties prevented my attendance at church services (and the disturbed condition prevented all meetings for more than a month), there has never been a time when we have been drawn so closely to the people as now.

"After Madero's troops took possession of the town there were several attacks made upon it by the federals, and at other times alarms which caused the families hastily to seek places of safety. At such times our commodious ranch house, with its little American flag flying above the front entrance, was filled with our frightened neighbors, who remained for days at a time, doing their own cooking and taking care of themselves, grateful for the welcome and protection of our walls. As services were resumed in our chapel, we were cheered to see in the congregation always a number of our convalescing hospital patients.

"Many of them expressed their satisfaction in our kind of Christianity, and read with interest the portions of Scripture given them. The sympathies of our church members have been awakened and led out in the direction of human ministry.

"In our part of the country the people feel that there is sufficient cause for the uprising. The government is believed to be oppressive."

WHERE THE FLOWERS BLOOM

The Administration Building and Ladies' Residence of Shaowu Girls' School

FOOCHOW MISSION

THE CIGARETTE MET ITS MATCH

Miss Frances K. Bement, of Shaowu, furnishes a vivid account of how one foreign industry was promptly suppressed in a little corner of China, where it also appears that ideas of civic betterment and village improvement are making headway: —

"Did you hear how Shaowu rejected the cigarette?

"It was in August when the missionaries had fled to the hills for a little while. Two men came in a small boat, and were soon spied by two of the schoolboys. They asked the strangers from what land they came, but received no reply, and one of the strangers told the other to have nothing to do with those boys, for they were from mission schools and would not help them in their business.

"That seemed to be the truth, for when the men started with their cigarettes, giving them away freely up and down the streets, the boys, the Christians, and those who trusted the judgment of the Christians followed close after, telling every one to throw the gifts away, for they were not good.

"The cigarettes were torn up and thrown on the ground at once, and the men soon left disgusted. They had put up their signs — heathen signs from Christian lands — but that is all that is left of their visit; and still the cigarette is very, very rarely seen in Shaowu. When the men were only a little way down the river they were wrecked by the rocks, and this time we do not complain of the rocks, for they put the cigarettes all on the bottom of the river.

"I had feared when I heard that the cigarette firms planned to make every man, woman, and child in China a smoker of cigarettes by first giving them away and forming the habit, but God is in his heaven and he still hears prayers.

Municipal Reform in China

"It is interesting to see the new form of government being adopted in all the towns and villages. No opium smoker, no gambler, no manager of theaters, can vote or hold office, and no pauper. So that in nearly all of the towns where there are Christians, the Christians are the town officers. And Christianity is day by day increasing in favor.

"The district magistrate of Shaowu called sometime ago and asked to see our flowers. We heard afterward that he had asked who in Shaowu had the most beautiful flowers and had been told that we had, so he came to get slips and plants for his yamen. We gave him some two hundred plants, and he went off happy.

"The preachers from most of the country churches come also to get a few plants, and little by little the field is blossoming as the rose."

EASTERN TURKEY MISSION

RELIGIOUS INTEREST AT EUPHRATES COLLEGE

Under date of March 23 Rev. Ernest W. Riggs, the new president of Euphrates College, reports a notable religious quickening in the college, affecting practically all the student body and bearing fruit in ways that are full of promise: —

"February 26 and 27, the days set aside by the World's Christian Student Federation for prayer, marked the climax of a wave of religious interest here, which seems to have followed in the wake of the political interest of a few months ago. Do not misunderstand me, I do not mean *emotion*, but *interest*. After meetings on Friday, Saturday, and Sunday, largely voluntary and for prayer, all the college and high school boys met in the college hall on Monday morning to hear a message on the unifying power of the student movement. As most of our boys belong to the old (Gregorian) church they were particularly interested, and following it all but two of the college boys and most of the high school boys met by classes for prayer, entirely voluntarily. That afternoon the pastor of the native church here stirred their minds again with an address on the text, 'I am not ashamed of the gospel of Christ.' We had hoped that a few might be interested enough to wait after the service to 'inquire the way of salvation,' but when the meeting was closed there were over a hundred who waited to ask about points of personal difficulty in their own Christian life. We tried to see them individually as far as time would permit that day, but I had appointments for several days. I dare say it would have surprised any crowd of American college fellows to hear these boys at recess, in the library, on the terraces which serve as campus, in the dormitories, and at table earnestly discussing the existence of God, the deity of Christ, angels, eternity, sin, and salvation. As a result a course of lectures has been begun by our faculty on these subjects. The first one was attended by most of our college students. Some are not sincere, but the vast majority are searching into thoughts which are new to them and full of vitality. The old church stifles thought; the college fosters it, and it is our inestimable opportunity to train men how to think along these lines.

"Sunday I addressed an association of young men of the city on the subject of the dangers to the religious life of Armenians. They feel it is the most vital issue of the day. Another association is being talked up by the students, which is to be composed of those who pledge their lives for the service of their own people, as teachers, preach-

SENIORS OF GIRLS' DEPARTMENT, EUPHRATES COLLEGE

ers, or priests. Our Christian Association not only supports a teacher in a village otherwise destitute of education and helps poor boys in school here, but it sends its members out every week to preach in some of the villages which are so numerous about here, and where there is no gospel being preached. Some of the boys who have been helped through their course as orphans have organized themselves into an association to help others in return for the help which they have received. These and similar student efforts are most encouraging. It is the ultimate aim of all our work to get the people to provide for themselves, and these undertakings are along that line."

A Growing College

President Riggs writes also of the bright outlook for the college in its educational work, if only the requirements of its fine growth can be met. Of its 800 pupils, a little over half of them girls, about two hundred are in the four classes of the college proper, where a few years ago from a still larger total only about one hundred were taking the college courses. These college courses are not unlike those in this country, except that, instead of German, ancient Armenian is studied, and more time is spent on Turkish history than would be thought necessary here. It is planned further to put the lower grades connected with the college more and more into native hands, so that work may be concentrated on college and high school grades.

The alumni of the college show a very real interest in it. Many who fled to America in times of persecution are now occupying positions of honor in business and the professions; they are giving steady and substantial aid to the college, and are counted on more and more for helping toward its support. They have an able representative on the local Board of Managers, and are counted on for increasing support. A college biweekly maintained by them has a wide circulation and cultivates a spirit of loyalty.

But there is great need of larger equipment. The project of a railroad through the region suggests the opening of new lines of industry, for which special courses of training should be provided. The college is running on a very narrow margin, and before its expanding opportunity sorely needs a modest but adequate endowment. The students show their appreciation for what is offered them, and it is a constant source of surprise and pleasure to see how much the boys do with the small means at hand.

SENIORS OF GIRLS' DEPARTMENT, EUPHRATES COLLEGE

THE WIDE FIELD

CHINA

PRESENTING THE SCRIPTURES TO THE ROYAL FAMILY

Toward the end of December, 1910, a committee of Chinese Christians presented four copies of the New Testament, bound in heavy covers of engraved silver, to the royal family of the empire, including the empress dowager, the young emperor, the prince regent, and the latter's consort. These volumes, costing, including the cases, over $1,250 (silver), were paid for by voluntary subscriptions by the native Christians of China, it being expressly stated wherever the matter was presented that no gifts were to be received from foreigners. The idea of the presentation originated with a Shansi Christian, Mr. Chao Bing-t'ung.

We are indebted to Mr. Corbin, of Taikuhsien, for a translation of the *Chinese Christian Intelligencer's* account of this spectacular event, which took a month for its accomplishment.

After public meetings and much display of the volumes at Shanghai, the committee of two charged with the presentation left November 25 for Peking. There, as *en route* at Tientsin and at Tungchow, they received an ovation from the Chinese Christians and the missions, their arrival being made the occasion for mass meetings in the interests of the Christian advance in China. But the path to the throne was not easy. The Board of Censors raised obstacles; the Foreign Office allowed delays. At last the necessary consent was obtained.

Mr. Corbin's summary of Pastor Yu's petition to the Foreign Office and memorial to the throne is as follows:

"In the petition he states that he is the accredited representative of 260,000 native Christians. He further shows that the Independent Chinese Church which he represents has received official recognition from certain officials in mid-China. The object of the petition seems to be, in brief, simply to establish his claim to be heard.

"The memorial to the throne is of greater interest and is a document well worth studying. It gives a very comprehensive and satisfactory historical statement of the religious systems introduced into China from without. Last of all the writer mentions Roman Catholicism and Protestantism. He concludes the statement with these words: 'I have not been deputed by the Catholic Church, so cannot speak for them; but in behalf of the Protestants, I can say that the teaching of our Scriptures is to love one's country, one's family, and one's fellowmen.'

"The paper in which this exhaustive account was printed is read in every province of China, in the United States, Canada, South Africa, wherever, in fact, the Chinese have gone. Such an incident cannot but have bearing upon the movement toward the independence of the Chinese church."

THE PORTFOLIO

Do They Need Missionaries?

I want to tell you of an interesting patient Dr. Bement has had this week, an old woman who was accidentally kicked by a horse and brought to her for repairs. The owner of the horse, being liable for damages in case of the patient's death, is terribly worried lest the family of the old lady put her out of the way with poisoned food or something, and has his own special detectives at the hospital as well as some yamen soldiers on guard. According to last reports, the coveters of filthy lucre and despisers of human life were being successfully foiled. The incident shows the same sordid, hateful streak in unregenerate human nature that at home more rarely and covertly seeks like ends. Here it is common and ex-

pected, and will be until we succeed in healing souls as well as bruised and battered bodies.

From report-letter of Rev. C. L. Storrs, Jr., of Shaowu, China.

Surpassing The World in Boston

The crowds of pilgrims in the city vividly impress one with the life which Buddhism still has in the country. We are told that from the middle of March till now (April 16) the two great Hongwanji temples have had congregations of 25,000 twice a day, no one person being admitted more than once on account of the crowd, and that even the poorest have paid half a dollar, the well-to-do paying much more. Large profits, it is said, have also been made by the temples on the sale of things to pilgrims, the money to be used for mission work in other lands. I spoke of the fact that most of the pilgrims are old people, but it is said that too much ought not to be made of this as it is the custom for the older people to do the pilgrimages.

From letter of D. W. Learned, D.D., of Kyoto, Japan.

THE "HALL OF ENLIGHTENMENT," PEKING

A model Chinese house where the missionary women welcome and influence the Peking women of all classes. A center of new light and life

Exhilarating Contrasts in Peking

Here in Peking the fact which impresses me as much as anything is the transition from the new to the old and the contrast which is everywhere apparent as the extremes exist together. One passes from the narrow, unpaved *hu-tung* to the broad, well-swept, macadamized streets; one turns from the mask-like white and red painted face of the woman sitting in her Peking cart to the well-groomed young policeman in his up-to-date Western uniform; one hears the creaking, ancient wheelbarrow as it hauls its load of water from the city hydrant, and near it the puff of the modern steam crusher at work improving the streets; one notices at night the man with his little candle-lighted paper lantern pass under the glaring rays of the arc light. Above the uniform, one-story *fang-tzu* there are rising here and there over the city the two, three, and four-story business houses and government buildings, showing that the day of the *fang-tzu* is fast passing. One cannot step on the street without being made to feel that the customs of 3,000 years ago are meeting those of the twentieth century, and in the mingling of these lies one of the fascinations of this great city.

I am surprised every day to find the influence our women have throughout the city. It is no uncommon sight to see carriages which indicate high rank stopping at our gate, and you know that the women are visiting "Ming Lung Tang." Only yesterday, as we were viewing the funeral procession of the mother of the Empress Dowager, I confess surprise at seeing some of the princesses, as they passed in their green sedan chairs, bowing and shaking their hands toward Miss Russell and Mrs. Ament, who stood in the gate. In contrast one cannot but think of the time, not very many years ago, when our women could not go upon the streets without being reviled.

From letter of Rev. Harry S. Martin, of Peking.

The Unique Message and the Universal Mission of Christianity. By James Franklin Love, D.D. New York: Revell & Co. Pp. 256. Price, $1.25 net.

The purpose of this book is to show that the fundamental, saving doctrines of Christianity are peculiar to the Christian religion; to secure larger rights for the message which these doctrines constitute; and to help fulfill the universal mission of Christianity. It is a contrast rather than a comparison of Christianity with other religions.

The author takes the traditional view of what constitute the essentials of Christianity. He uses the term "heathen" quite freely, and apparently has little sympathy for the "heathen religions." One is led to feel that the book is an apologetic for theological orthodoxy; yet the chapter on "One Religion a Reasonable Hope" provides something new—a more stimulating atmosphere than that which pervades the rest of the book. The material was gathered by the author when on pastoral duty in the South some years ago. E. F. B.

Missions and Modern Thought. By William Owen Carver, M.A., PH.D., Professor of Comparative Religions and Missions in the Southern Baptist Theological Seminary. New York: Macmillan Co. Pp. 324. Price, $1.50.

The motive of this book is quite distinct from that of Dr. Love's, as it takes into consideration the science of comparative religion, the history of religion, and the philosophy of religion. It is a successful effort to answer the problem whether the new conception of missions alters the duty of Christians and the destiny of Christianity. "Fifty years ago it was assumed that Christianity was to supplant all other religions. That claim is now ridiculed. We must now determine how far it is our right and duty to make Christianity a part of the environment, or even to make it the determining element in the direction of the religious spirit in humanity." The book points out that there is no necessary antagonism between any established facts or any accepted principles of life and learning in our day, and that the missionary message of glad tidings should be preached among all nations. It suggests that there is encouragement for the Christian to accept the authority, value, and spirit of his mission, and that there is no reason to fear the outcome of the work. The book is a summary of views expressed during the last decade by leading missionary writers, and as such is valuable and suggestive.

E. F. B.

China under the Empress Dowager, being the History of the Life and Times of Tzu Hsi, compiled from State Papers and the Private Diary of the Comptroller of Her Household. By J. O. P. Bland and E. Backhouse. Philadelphia: J. B. Lippincott Co. Pp. 540. Price, $4.00.

An astonishing, illuminating, absorbing book! Whoever takes it up cannot possibly dismiss it without a second reading; and no one who is interested in China as she now advances, steadily and looming, into the center of the international arena, if he reads "China under the Empress Dowager" will rest satisfied with this book alone.

Its most striking feature—where every page is dramatic—is the diary of the old Manchu official, Ching Shan, written amidst the rising fury of the Boxer storm and ending abruptly with the old man's cruel death, which event verily seems almost as if described by his own pen, and reminds us of de Long's sad fate, as told in his own "Jeanette" journal.

The diary of Ching Shan makes plain at last what had hitherto been the greatest mystery of the Peking siege, viz., how it was that the foreign legations were not early and easily overwhelmed by the Kansu Mussulman horde of Tung Fu-siang, or the trained braves of Jung Lu. It has always been conjectured that some powerful unknown hand, afraid to show itself openly, was mysteriously restraining or impeding the besiegers; only thus could the ultimate preservation of the Europeans be accounted for, however magnificent were their own resourcefulness, tenacity, and courage. We now see that it was Jung Lu who realized the mad folly of his associates and was wise

enough to let the legations save themselves, and in so doing to save his country and the Manchu dynasty.

If we offer criticism of this book, it is first of all because the writers audaciously withhold from the reader — however curious and interested, and even however well informed — all knowledge of their *sources*, even the sources of statements the most startling, for which we demand the evidence! However, we believe that for the most part the picture drawn by Messrs. Bland and Backhouse is a true one; that it sets forth fairly the character and the deeds of the "Old Buddha." And as we ponder her behavior in the matter of the favorite eunuch "Little An," her treatment of the pitiful young widow of the Emperor Tung Chih (her own son!) and her evident conviction of the Boxers' supernatural powers, we marvel that one who was so penetrating, so farseeing, and even so great, could yet be so weak, so fiendish, so unspeakably silly! But in this regard Tzu Hsi only stands among others great in history.

This book, though not history, will live long to engage the reader and even the writer of real history. It has no equal in its own field of Chinese modern affairs. Here the empress herself is the chief theme; the purpose is to depict her personality mainly. Of China's international crises since 1860, the Tientsin massacre, the Margary murder, the Kuldja retrocession, the French annexation of Tongking, the Japan-China War, we learn little or nothing. But these events, and others hardly less momentous which might be added, will have to be critically narrated ere we get the completed picture of "China under the Empress Dowager."

We cannot close this notice without commending to those who study the character of the Chinese the courageous memorial of such patriots as T'ao Mo (page 107) and the fine loyalty of Yüan and Hsü (Chapter XVIII). And we wish our authors had found a place for the empress's edict against the cession of territory to Europeans, given in one of Dr. Pott's books; it has the ring of true metal! A glossary of the persons named, something like the "Index to Numbered Map of Peking," would have greatly helped the lay reader.

The publishers may count themselves lucky that the redoubtable old lady is no more! Were she still living, they might have made the experience of her wrathful displeasure, for they have impressed her handsome seal on the cover of the book *upside down!*

E. B. DREW.

Salvation in Hinduism and Christianity. By W. Dilger. Mangalore, India: Basel Mission Book and Tract Depository. Pp. 537. Price, 4 rupees or $1.25.

This book is a translation from German into English of an essay by Rev. W. Dilger, a German missionary to India, who received the first prize several years ago for this manuscript on "The leading religious and philosophic views of the Hindus according to the Vedas, the Upanishads, and the Brahmanic philosophy, and an estimate of the same from a Christian point of view." It has the characteristics of German scholarship, viz., much research into Hindu books and much learning stated with a painstaking effort at detailed comparison between Hindu ideas and Christian principles. The author dwells mostly on the contrasts between the Hindu and Christian religions. In theology he is alarmed at some positions of modern Christian scholars. For the ordinary missionary, the main usefulness of this book seems likely to be in its abundant and exact information about the theological teachings of philosophic Hinduism.

R. A. HUME.

OTHER BOOKS RECEIVED

"A Day for Rest and Worship," by William B. Dana. New York: Fleming H. Revell Co. Pp. 265. Price, $1.25 net. "The Land of Living Men." New York: Thomas Y. Crowell & Co. Pp. 302. Price, $1.25. "The Bible for Home and School: Isaiah," by John E. McFadyen. New York: The Macmillan Co. Pp. 423. Price, 90 cents net.

DEPARTURES

April 29. From Boston, Miss Lulu G. Bookwalter, under appointment to the Ceylon Mission; also Miss Zada Curtiss and Miss Alice J. Powers, for service in the Madura Mission. (See page 249.)

May 2. From Boston, Rev. and Mrs. A. E. LeRoy, returning to the Zulu Mission.

May 9. From Boston, Dr. and Mrs. L. H. Beals, returning to the Marathi Mission.

May 20. From New York, Miss Theda B. Phelps and Miss Rachel B. North, under appointment as missionary nurses to the Western and Eastern Turkey Missions. (See page 249.)

May 24. From San Francisco, Miss Vida Lowrey, returning to South China Mission.

ARRIVALS IN THIS COUNTRY

April 16. At New York, Rev. and Mrs. Byron K. Hunsberger and Rev. and Mrs. T. S. Lee, of the Marathi Mission, and Mrs. Herbert M. Allen, of Constantinople.

ARRIVALS ABROAD

March 12. At Shanghai, Miss Edith Davis.

March 20. At Kobe, Rev. and Mrs. D. W. Learned.

April 2. At Hong Kong, Rev. C. A. Nelson.

MARRIAGE

April 6. At Kyoto, Japan, in the home of Rev. Otis Cary, Miss Florence Allchin, of the Japan Mission, to Rev. Charles Iglehart, of the Methodist Episcopal Mission.

DEATH

May 8. At Sendai, Japan, Rev. J. H. DeForest, D.D., of the Japan Mission. (See page 256.)

∴

Word has been received of the death at New Haven, Conn., in April, of Mrs. Helen W. Osgood, who for eleven years (1870–1881) was a missionary of the American Board in Foochow, China. Her husband, Dauphin W. Osgood, M.D., died August 17, 1880. Mrs. Osgood's maiden name was Helen W. Cristy, of Charlestown, Mass.; since her return to the United States, just after her husband's death, she has resided in New Britain and New Haven, Conn. Dr. Osgood's term of service in Foochow was short but eventful. He established the medical missionary hospital, having had during his care of it over 51,000 patients. He conducted also an opium refuge with excellent results, but the great work to which he devoted the last portion of his life was a translation into Chinese of that standard work, Gray's Anatomy. And this was accomplished in the midst of a practice which was always marked by an earnest evangelistic spirit. His wife co-operated with him in all his labors, and they were greatly beloved and honored by the people. His Anatomy is still a standard work in China. Mrs. Osgood since her residence in New Haven has been connected with the Dwight Place Congregational Church, of which she was one of the deaconesses.

∴

One of the pleasant features connected with The World in Boston has been the dropping in at the Rooms of the Board of many of its friends and supporters, some of whom have come from long distances to visit the Exposition. The longest mileage so far recorded is in the case of Rev. Horace J. Taylor, now living at Anacortes, Wash., but from 1874 to 1882 a missionary of the Board in Micronesia.

∴

The dispatch announcing the death of Dr. DeForest overtook letters written several weeks before, reporting what seemed a marked improvement in his condition. Thus quickly was joy changed into sorrow. We await fuller tidings of the closing days of this notable missionary life.

∴

Among the tercentenary celebrations of the King James Version of the English Bible the *Madras Mail* reports one held in that city the latter part of March, at which Dr. Jones made one of the three remarkable addresses, another being delivered by the Lord Bishop of Madras. Evidently Dr. Jones is on his field again in India.

∴

Secretary Patton, whose itinerary through Turkey and India moved almost with the smoothness and regularity of clockwork, fell upon harder times when he sailed for Africa. Through a mistake he was stranded for a week at Zanzibar, dependent upon the tender mercies, fortunately most tender and kindly mercies, of the United States Consul there, while his baggage sailed away in the steamer that had left him. After a fruitless effort to recover his baggage at Mozambique where it was halted, he arrived safely at Beira, and upon making arrangements for the forwarding of the baggage when it should arrive, left under escort of Mr. Orner for

Mt. Silinda. His letter *en route* at Umtali, dated April 1, declares that on the highlands there he could hardly imagine he was in Africa, it seemed so like America. Weather was about like September in New England, with warm days and cool nights. He planned to spend six days at Mt. Silinda, including a Sunday, and four days at Chikore, including another Sunday; then to plunge into the interior; to emerge at Bulawayo May 1, make a short trip to Victoria Falls, and start in at Johannesburg about May 10. Thence he hopes to visit every station in Natal.

DONATIONS RECEIVED IN APRIL

NEW ENGLAND DISTRICT

Maine

Auburn, 6th-st. Cong. ch.	6 25	
Bangor, 1st Cong. ch., toward support Rev. C. S. Vaughan,	27 00	
Bath, Winter-st. Cong. ch. and Central Cong. ch.	191 90	
Brewer, 1st Cong. ch.	13 20	
Brunswick, 1st Parish Cong. ch.	145 34	
Hampden, Cong. ch.	9 51	
Jackman, Cong. ch.	4 00	
Norridgewock, Mrs. Caroline F. Dole,	5 00	
South Brewer, Cong. ch., Ladies' Miss. Circle,	5 00	407 20

New Hampshire

Claremont, Cong. ch.	29 25	
Concord, N. H. Female Cent Institution and Home Miss. Union,	3 60	
Gilmanton Iron Works, Cong. ch.	3 50	
Keene, 1st Cong. ch., for work in Tirumangalam, 130; Court-st. Cong. ch., 58.14,	188 14	
North Conway, 1st Cong. ch.	20 26	
Sunapee, Mrs. Geo. H. Bartlett,	10 00	
Tilton, Cong. ch.	75 00	329 75
Legacies.—Chester, Ephraim Orcutt, add'l,		30 00
		359 75

Vermont

Barre, Cong. ch.	57 05	
Brattleboro, Center Cong. ch.	100 00	
Brownsville, G. B. Woodbury,	1 00	
Clarendon, Cong. ch., toward support Rev. E. A. Yarrow,	12 25	
East Poultney, Cong. ch., toward support Rev. E. A. Yarrow,	10 00	
Jericho Center, Cong. ch.	20 00	
Morrisville, 1st Cong. ch.	12 05	
North Hyde Park, Cong. ch.	10 00	
North Troy, Mrs. S. J. Kelley,	4 00	
St. Johnsbury, South Cong. ch., to const. Rev. S. G. Barnes, H. M.	50 00	
West Brattleboro, Cong. ch.	18 21	294 56

Massachusetts

Amesbury, Union Cong. ch.	22 80	
Amherst, Friend, for Aruppukottai,	15 00	
Athol, Evan. Cong. ch.	79 81	
Auburndale, Cong. ch.	243 74	
Ballardvale, Union Cong. ch.	54 40	
Becket, North Cong. ch.	32 00	
Billerica, Ortho. Cong. ch.	7 20	
Boston, Old South Cong. ch., 1,151.50; Central Cong. ch. (Jamaica Plain), 150; Cong. ch. (Brighton), 121.81; Park-st. Cong. ch., 109.49; 2d Cong. ch. (Dorchester), 93.18; Village Cong. ch. (Dorchester), 71.58; Mt. Vernon Cong. ch., 25; Chas. A. Plumer (Roxbury), 5,	1,727 56	
Bradford, 1st ch. of Christ,	31 20	
Brockton, Porter Cong. ch.	200 00	
Brookline, Harvard Cong. ch.	638 16	
Cambridge, Prospect-st. Cong. ch., 150; Pilgrim Cong. ch., 74.54,	224 54	
Cliftondale, 1st Cong. ch.	20 63	
Cohasset, 2d Cong. ch.	2 80	
East Bridgewater, Union Cong. ch.	31 00	
Erving, Cong. ch.	16 00	
Everett, 1st Cong. ch.	60 00	
Fall River, Central Cong. ch., the Thomas J. and Mary E. Borden Memorial Fund, for Aruppukottai, 244.50; French Cong. ch., 1.35,	245 85	
Fitchburg, Finnish Evan. Cong. ch.	8 19	
Georgetown, 1st Cong. ch.	7 40	
Gilbertville, Trin. Cong. ch.	69 60	
Groton, Cong. ch.	104 59	
Hampden, Cong. ch.	20 00	
Hanson, 1st Cong. ch.	10 00	
Harvard, Evan. Cong. ch.	3 80	
Hudson, 1st Cong. ch., of which 45 from friends,	55 30	
Leominster, Francis A. Whitney,	15 00	
Lynn, Friend,	50	
Millis, ch. of Christ,	21 63	
Mittineague, Cong. ch.	29 20	
New Marlboro, 1st Cong. ch.	9 88	
Newton Center, 1st Cong. ch., toward support Rev. Otis Cary,	621 22	
Northbridge, Rockdale Cong. ch.	12 00	
Orange, Central Cong. ch.	24 45	
Oxford, Friend,	1 00	
Richmond, Rev. Wm. M. Crane, for Erzroom,	166 67	
Rockport, Pigeon Cove Cong. ch.	10 00	
Somerville, Highland Cong. ch., 45; Broadway Cong. ch, 35,	80 00	
Southbridge, Evan. Free Cong. ch.	20 70	
South Framingham, Grace Cong. ch.	170 00	
South Hadley, Cong. ch.	35 38	
Springfield, 1st ch. of Christ, 79.95; David F. Atwater, 25,	104 95	
Upton, 1st Cong. ch.	16 46	
Wakefield, 1st Cong. ch.	141 42	
Waltham, 1st Cong. ch.	40 00	
Wellesley Hills, 1st Cong. ch., toward support Rev. C. H. Holbrook,	95 59	
Westfield, 2d Cong. ch.	17 00	
West Groton, Cong. ch.	30 00	
Weymouth, Old South Cong. ch.	31 57	
Whitman, 1st Cong. ch.	18 69	
Williamstown, 1st Cong. ch.	415 00	
Woburn, North Cong. ch.	5 00	
Worcester, Pilgrim Cong. ch., 129.98; Plymouth Cong. ch., 61.74; Union Cong. ch., 43.47,	235 19	
——, Cape Cod,	10 00	6,310 07
Legacies.—Plymouth, Amasa Holmes, by Margaret H. Holmes, Trustee, add'l,	3 00	
Springfield, Royal E. Blair, by Ralph W. Ellis, Ex'r,	1,353 95	
Watertown, Edward D. Kimball, add'l,	3 75	1,360 70
		7,670 77

Rhode Island

Providence, Free Evan. Cong. ch.		18 40

Young People's Societies

Maine.—Hampden, Y. P. S. C. E.		5 00
Massachusetts.—Lynn, North Y. P. S. C. E., for Harpoot, 5; Westboro, Y. P. S. C. E., for Shaowu, 10,		15 00
		20 00

Sunday Schools

NEW HAMPSHIRE.—Rochester, 1st Cong. Sab. sch. 10 00

MASSACHUSETTS.—Fall River, 1st Cong. Sab. sch., 27.40; Lynn, North Cong. Sab. sch., for Mindanao, 11.10; Melrose, Cong. Sab. sch., Jun. Dept., 15.03; Newton Highlands, Cong. Sab. sch., 23.82; Randolph, 1st Cong. Sab. sch., for Mindanao, 30; South Framingham, Grace Cong. Sab. sch., toward support Rev. R. S. Emrich, 19.14; Winchester, 1st Cong. Sab. sch., thank-offering, 5, 131 49

RHODE ISLAND.—Providence, Beneficent Cong. Sab. sch. 5 70

147 19

MIDDLE DISTRICT

Connecticut

Ansonia, Ger. Cong. ch.	3 00	
Bridgeport, Mrs. Sarah F. Blodget,	25 00	
Bristol, Cong. ch.	63 00	
Centerbrook, Cong. ch.	5 49	
Durham, Cong. ch.	25 00	
East Hartland, Cong. ch.	5 00	
East Windsor, 1st Cong. ch., for salary of native preacher, Gurun,	106 00	
Hartford, Park Cong. ch., toward support Rev. A. B. DeHaan, 300; Mrs. E. C. Russ, 260, Mrs. J. W. Cooke, 200, the Misses Camp, 100, and C. C. Russ, 100, all toward support Mrs. Chauncey Goodrich, 660,	960 00	
Lyme, 1st Cong. ch.	5 00	
Middletown, 1st Cong. ch., 14.41; James H. Bunce, 10,	24 41	
Montville, Cong. ch.	13 00	
New Hartford, Mrs. E. R. Beadles,	1 00	
Norwich, Broadway Cong. ch.	2,000 00	
Preston, Cong. ch.	62 00	
Salisbury, Cong. ch.	27 10	
Shelton, Cong. ch.	20 00	
Simsbury, 1st ch. of Christ,	100 00	
Southport, Cong. ch., toward support Rev. W. B. Stelle,	100 00	
Waterbury, 2d Cong. ch.	179 52	
West Suffield, Cong. ch.	9 29	
Windsor, 1st Cong. ch.	43 00	
Windsor Locks, Cong. ch.	157 18	
Winsted, 2d Cong. ch., 144.82; Friend, 20,	164 82	4,098 81

New York

Brooklyn, ch. of the Pilgrims,	750 00	
Cortland, 2d Cong. ch.	6 75	
East Bloomfield, Mrs. Eliza S. Goodwin,	10 00	
Lisle, Cong. ch.	16 25	
Moravia, Cong. ch., 18; Mrs. Carrie L. Tuthill, 75,	93 00	
Newburgh, 1st Cong. ch.	12 25	
New York, Manhattan Cong. ch. Woman's Guild, toward support Rev. F. B. Bridgman, 46.05; Camp Mem. Cong. ch., 36,	82 05	
Orient, Cong. ch.	19 40	
Randolph, Cong. ch.	1 20	
Riga, Cong. ch.	15 00	
Rochester, Mrs. M. G. Jagnow,	5 00	
Spencerport, 1st Cong. ch.	12 49	
Syracuse, Plymouth Cong. ch.	88 40	
Willsboro, Cong. ch.	19 25	1,131 04
Legacies.—Perry, Mrs. Martha B. Sheldon, add'l,		125 00
		1,256 04

New Jersey

East Orange, 1st Cong. ch., toward support Rev. W. S. Dodd, 97 81

Pennsylvania

Allegheny, 1st Cong. ch.	36 40	
Berwyn, J. C. Newcomb,	15 00	
Braddock, 1st Slovak Cong. ch.	10 00	
Guys Mills, Mrs. F. M. Guy,	1 25	
Milroy, White Memorial Cong. ch.	25 00	
Philadelphia, Midvale Cong. ch.	2 00	
Youngsville, Mrs. H. R. Preston,	5 00	94 65

Ohio

Cleveland, Pilgrim Cong. ch., 100; Puritan Cong. ch., 16.15; Archwood-av. Cong. ch., 15; H. J. Clark, 5,	136 15	
Columbus, 1st Cong. ch., 135; Eastwood Cong. ch., 31.50; Plymouth Cong. ch., 29.21,	195 71	
Lock, Cong. ch.	3 60	
Lucas, Arthur Leiter, for Aruppukottai,	12 00	
Oxford, Grace Lyman,	5 00	
Sandusky, 1st Cong. ch.	4 06	
Springfield, Lagonda-av. Cong. ch.	5 00	361 52

Maryland

Baltimore, Associate Cong. ch. 68 05

West Virginia

Huntington, 1st Cong. ch., Member, 12 00

North Carolina

———, Two friends, 10 00

Georgia

Hagan, J. W. Wideman, 1 00

Florida

Avon Park, Union Evan. ch.	7 65	
Moss Bluff, Cong. ch.	2 00	9 65

Young People's Societies

CONNECTICUT.—Glastonbury, 1st Y. P. S. C. E., for Aintab, 10; Hartford, 2d Y. P. S. C. E., for Shaowu, 25, 35 00

NEW YORK.—Brooklyn, South Young People's Alliance, 50; do., Parkville Y. P. S. C. E., for Mindanao, 1; Buffalo, Plymouth Y. P. S. C. E., for Aruppukottai, 3; Central Nyack, Y. P. S. C. E., for Ing-hok, 15; Newark Valley, Y. P. S. C. E., 5; Sayville, Y. P. S. C. E., 10, 84 00

119 00

Sunday Schools

CONNECTICUT.—Bristol, Cong. Sab. sch., for Mindanao, 12.08; New Haven, United Cong. Sab. sch., for Mindanao, 30; Thomaston, Cong. Sab. sch., for Mindanao, 30, 72 08

NEW YORK.—Albany, 1st Cong. Sab. sch., toward support Rev. J. X. Miller, 20; Brooklyn, Clinton-av. Cong. Sab. sch., for Aruppukottai, 30; do., Puritan Cong. Sab. sch., 16; Ithaca, Cong. Sab. sch., 28.14; Flushing, 1st Cong. Sab. sch., for Micronesia, 14.19; do., do., Kindergarten, for China, 2; New York, Christ Cong. Sab. sch., 7.75; Sidney, Cong. Sab. sch., 20; Spencerport, Cong. Sab. sch., for Pangchwang, 10; Syracuse, South-av. Cong. Sab. sch., "The Pilgrim Sisters," for Adana, 5, 153 08

NEW JERSEY.—Jersey City, 1st Cong. Sab. sch., for Pangchwang, 10 00

OHIO.—Kelleys Island, Cong. Sab. sch. 91

236 07

INTERIOR DISTRICT

Kentucky

Evarts, Edward G. Rowland, 5 00

Alabama

Fabius, Flat Rock and Christian Home chs. 2 00

Texas

Austin, 1st Cong. ch., Ira H. Evans, 50 00

Oklahoma

Hillsdale, Cong. ch.	4 00	
Lawnview, Cong. ch.	5 00	

Okarche, Cong. ch. 5 00——14 00

Illinois

Byron, 1st Cong. ch. 9 05
Chicago, Bethany Union Cong. ch., 130; Warren-av. Cong. ch., 99.75; Pilgrim Mayflower Cong. ch., 8; Maplewood Cong. ch., 5, 242 75
Dover, Cong. ch. 52 15
Dwight, Cong. ch. 20 00
Earlville, J. A. D. 25 00
Elgin, 1st Cong. ch. 100 00
Kewanee, 1st Cong. ch. 62 99
Lexington, Rev. E. F. Wright, 5 00
Payson, Cong. ch., 22.35; L. K. Seymour 100, 122 35
Pecatonica, Cong. ch. 7 00
Princeton, 1st Cong. ch. 18 35
Roscoe, Cong. ch. 2 81——667 45
Legacies.—Cambridge, H. G. Griffin, add'l, 10 00
677 45

Michigan

Ada, 1st Cong. ch. 2 50
Ann Arbor, 1st Cong. ch. 100 83
Beacon Hill, Cong. ch. 2 00
Bellaire, Cong. ch. 5 00
Covert, 1st Cong. ch. 20 00
Detroit, 1st Cong. ch., toward support Rev. J. H. Dickson, 200; Brewster Cong. ch., 29.65, 229 65
Flint, 1st Cong. ch. 17 08
Grand Rapids, South Cong. ch. 35 00
Merrill, Cong. ch. 5 00
Muskegon, 1st Cong. ch. 65 59
Northport, Cong. ch. 6 40
Otsego, 1st Cong. ch. 5 30
Redridge, Cong. ch. 2 00——496 35

Wisconsin

Annaton, Cong. ch. 3 60
Ashland, Cong. ch. 23 35
Delavan, Cong. ch. 15 00
Janesville, 1st Cong. ch. 146 43
La Crosse, 1st Cong. ch. 158 00
Menasha, 1st Cong. ch. 50 00
Mill Creek, Cong. ch. 3 33
Milton, 1st Cong. ch. 9 83
Milwaukee, Wm. C. White, toward purchase of hospital in Talas, 1,000 00
Pleasant Valley, Cong. ch. 3 40
Prescott, 1st Cong. ch. 12 16
Pulcifer, Cong. ch. 2 33
Ripon, Cong. ch. 11 25
Superior, Pilgrim Cong. ch. 12 50
Trego, Cong. ch. 3 00
Whitewater, Cong. ch. 12 90—1,467 08

Minnesota

Minneapolis, Plymouth Cong. ch., toward support Rev. A. H. Clark, 113.30; Pilgrim Cong. ch., 50.51; Linden Hill Cong. ch., 30; Fremont-av. Cong. ch., 18, 211 81
Northfield, Friend, 10 00
Pelican Rapids, Cong. ch. 15 00
Rose Creek, Cong. ch. 4 50
Silver Lake, Cong. ch. 51 76——293 07

Iowa

Carnforth, Cong. ch. 1 00
Clarion, 1st Cong. ch. and Sab. sch. 12 31
Earlville, Cong. ch. 15 00
Eddyville, 1st Cong. ch. 4 32
Glenwood, Cong. ch. 8 00
Iowa City, Cong. ch. 63 72
Shenandoah, Cong. ch. 156 66
Sloan, Cong. ch. 19 19
Victor, Cong. ch. 20 40
Webster City, Cong. ch. 18 16
Winthrop, Cong. ch. 32 45 —351 21
Legacies.—Keosauqua, L. Valentine, by Mrs. Elizabeth V. Bridgham, 1,500 00
1,851 21

Missouri

Lebanon, Cong. ch. 18 09
St. Louis, 3d Cong. ch. 24 50——42 59

North Dakota

Amenia, Cong. ch. 74 00
Fingal, Cong. ch. 4 00
Gackle, Trinity Ger. Cong. ch. 15 00
Reeder, 1st Cong. ch. 5 00——98 00

South Dakota

Brentford, Cong. ch. 12 00
Lead, Cong. ch. 9 25
Redfield, Cong. ch. 11 55
Revillo, Cong. ch. 10 50——43 30

Nebraska

Bertrand, Cong. ch. 12 00
Bladen, Cong. ch., toward support Rev. Elmer W. Galt, 12; Isaac Miller, 100, 112 00
Cowles, Cong. ch. 10 53
Crete, Cong. ch. 15 00
Hastings, 1st Cong. ch. 91 88
Lincoln, Vine Cong. ch. 58 21
Linwood, Cong. ch. 18 41
Norfolk, Zion Ger. Cong. ch. 3 00
Petersburg, Cong. ch. 7 60
Purdum, Cong. ch. 1 53
Ravenna, Cong. ch. 26 50
Silver Creek, Cong. ch. 1 00
West Cedar Valley, Cong. ch. 7 00——364 66

Kansas

Arkansas City, Pilgrim Cong. ch. 11 00
Ash Rock, Cong. ch. 2 00
Centralia, Cong. ch. 20 00
Emporia, 1st Cong. ch. 95 00
Little River, Cong. ch. 12 45
Muscotah, Cong. ch. 25 00
Onaga, 1st Cong. ch. 10 00
Sedgwick, Woman's Soc., for Mindanao, 1 75
Topeka, Washburn College, for native worker, care Rev. W. P. Elwood, 18 00
Wheaton, Cong. ch. 10 00——205 20

Montana

Billings, 1st Cong. ch. 17 00

Colorado

Berthoud, Ger. Cong. ch. 7 00
Colorado Springs, 1st Cong. ch. 75 00
Denver, Ger. Cong. ch. 20 00
Florence, Mrs. A. M. Bissell, in memory of M. J. and E. M. Smith, 20 00
Wellington, Cong. ch. 5 00——127 00

Young People's Societies

Illinois.—Chicago, St. Trinity Ger. Y. P. S. C. E., 2; do., the Miss. Study and Prayer Union of Moody Bible Institute, for Mt. Silinda, 12.50, 14 50
Kansas.—Topeka, Central Int. Y. P. S. C. E., toward support Rev. H. A. Maynard, 10 00
Nebraska.—Columbus, Y. P. S. C. E., for Pangchwang, 20; Exeter, Y. P. S. C. E., for Pangchwang, 6.90, 26 90
51 40

Sunday Schools

Louisiana.—Welsh, 1st Cong. Sab. sch. 3 25
Illinois.—Yorkville, Cong. Sab. sch. 12 00
Michigan.—Grand Rapids, 2d Cong. Sab. sch., for Adana, 20; Muskegon, 1st Cong. Sab. sch., 9.41, 29 41
Wisconsin.—Delavan, Cong. Sab. sch., 3.14; Milwaukee, Grand-av. Cong. Sab. sch., 7.41; Prescott, 1st Cong. Sab. sch., 6.49, 17 04
Minnesota.—Minneapolis, Lyndale Cong. Sab. sch., for Mt. Silinda, 20 00
Iowa.—Victor, Cong. Sab. sch. 4 60
South Dakota.—Lead, Cong. Sab. sch. 2 75
89 05

PACIFIC DISTRICT

Arizona

Prescott, Cong. ch. 33 25

Nevada

Reno, Cong. ch. 9 57

Washington

Christopher, John A. Stewart, for work in North China, 100 00
Coupeville, Cong. ch. 9 00
Seattle, Greenlake Cong. ch., 20; Beacon Hill Cong. ch., 10; J. L. Claghorn, 2.25, 32 25
Sultan, Cong. ch. 7 39
Tacoma, 1st Cong. ch., for work in China, 25 00——173 64

Oregon

Hillside, Cong. ch. 28 50

California

Alpine, Cong. ch. 10 85
Alturas, Cong. ch. 9 00
Antioch, Cong. ch. 5 00
Avalon, Cong. ch. 13 95
Benicia, 1st Cong. ch. 3 80
Berkeley, North Cong. ch., 50; L. J. and Miss L. G. Barker, toward support Rev. F F. Goodsell, 72, 122 00
Bowles, Cong. ch. 2 00
Claremont, Cong. ch. 23 25
Compton, Cong. ch. 4 45
Escondido, Cong. ch. 10 85
Ferndale Cong. ch. 25 00
La Jolla, Cong. ch. 14 35
Little Lake, Cong. ch. 2 48
Lodi, Cong. ch. and Sab. sch. 35 00
Los Angeles, 1st Cong. ch., toward support of missionary, 19; Park Cong. ch., 6.20; Pilgrim Cong. ch., 6.07, 31 27
Monrovia, Cong. ch. 10 06
Oakland, Pilgrim Cong. ch., 18.30; 1st Cong. ch., 10, 28 30
Ontario, Bethel Cong. ch. 84 63
Pasadena, 1st Cong. ch., 24.80; North Cong. ch., 5.99, 30 79
Pinole, Mr. and Mrs. B. T. Elmore, for Pangchwang, 5 00
Redlands, 1st Cong. ch. 31 00
Riverside, 1st Cong. ch. 117 44
Sacramento, 1st Cong. ch. 25 00
San Bernardino, 1st Cong. ch. 5 00
San Diego, 1st Cong. ch. 62 00
San Jacinto, Cong. ch. 2 97
Sherman, Cong. ch. 6 20
Sierra Madre, Cong. ch. 12 10
Sunnyside, Cong. ch. 17 95
Ventura, 1st Cong. ch. 5 00——756 69
Less. — Pasadena, amount remitted twice from Lake-av. Cong. ch. 59 66
697 03

Hawaii

Lihue, Kauai, Mrs. M. S. Rice, 375 00

Young People's Societies

WASHINGTON. — Coupeville, Y. P. S. C. E. 5 00
CALIFORNIA. — Paso Robles, Y. P. S. C. E., 1.70; Pomona, Pilgrim Y. P. S. C. E., for Adana, 30, 31 70
36 70

Sunday Schools

ARIZONA. — Prescott, Cong. Sab. sch. 25 60
UTAH. — Ogden, 1st Cong. Sab. sch., for Mindanao, 4 00
CALIFORNIA. — Benicia, Cong. Sab. sch., 6.20; Pacific Grove, Mayflower Cong. Sab. sch., Young Woman's Philathea Bible class, toward support native preacher, Aruppukottai, 12; San Francisco, Bethany Cong. Sab. sch., for Sholapur, 15, 33 20
62 80

MISCELLANEOUS

Canada

From the CANADA CONGREGATIONAL FOREIGN MISSIONARY SOCIETY
H. W. Barker, Toronto, Ontario, *Treasurer* 1,164 58

From the AMERICAN MISSIONARY ASSOCIATION
H. W. Hubbard, New York City *Treasurer*
Income of Avery Fund, for missionary work in Africa, 2,144 84

Mindanao Medical Work

NEW YORK. — New York, Mindanao Medical Asso., of which 393.75 toward support Dr. C. T. Sibley, and 150 toward support of nurse, 543 75

FROM WOMAN'S BOARDS

From WOMAN'S BOARD OF MISSIONS
Miss Sarah Louise Day, Boston, *Treasurer*
For sundry missions in part, 12,814 10
For repairs on girls' school building, Uduvil, 633 33
For enlargement of building for girls' school, Tung-chou, 750 00–14,197 43

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR
Mrs. S. E. Hurlbut, Evanston, Illinois, *Treasurer* 13,103 38

From WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC
Miss Mary C. McClees, Oakland, California, *Treasurer* 1,229 00
28,529 81

Additional Donations for Special Objects

VERMONT. — Brattleboro, Chas. S. Clark, for work, care Dr. C. E. Clark, 50; Chelsea, Cong. Sab. sch., of which 5.84 for orphanage, care Rev. G. P. Knapp, and 5.84 for orphanage, care Rev. B. K. Hunsberger, 11.68, 61 68
MASSACHUSETTS. — Andover, South Y. P. S. C. E., for Sivas Building Fund, 60; do., Rev. C. C. Torrey, of which 5 for hospital, care Dr. H. N. Kinnear, and 5 for St. Paul's Institute, 10; Bradford, Students Bradford Academy, for work, care Mrs. J. B. McCord, 94; Fall River, 1st Cong. Sab. sch., Mrs. G. F. Allen's class, for pupil, care Rev. E. H. Smith, 10; Franklin, Friend, for hospital work, care Dr. H. N. Kinnear, 15; Hyde Park, Mrs. E. C. Farwell, in memory of Minnie G. Farwell, for cot in the Annie Tracy Riggs Hospital, 25; New Bedford, Trin. Cong. ch. Mission Guild, of which 40 for pupils, care Rev. E. Fairbank, and 35 for Bible-woman, care Rev. C. R. Hager, 75; Lincoln, 1st Y. P. S. C. E., for work, care Rev. E. Fairbank, 15; Northboro, Cong. Sab. sch., for girls' school, care Rev. E. C. Partridge, 5; South Framingham, Grace Cong. ch., Friends, for pupil, care Rev. R. S. M. Emrich, 25; Wellesley Hills, 1st Cong. ch., for saddle for Rev. C. H. Holbrook, 25; Worcester, Old South Cong. Sab. sch., Class 8, for pupil, care Miss Annie L. Howe, 10, 369 00
CONNECTICUT. — Burnside, M. J. Elmore, for hospital, care Dr. H. N. Kinnear, 5; Hartford, Mrs. Martin Welles, for boys' school, care Miss M. L. Graffam, 25; Higganum, Cong. Sab. sch., Prim. Dept., for work, care Rev. Wm. Hazen, 11.21; Mansfield Center, Chas. H. Learned, for hospital, care Dr. H. N. Kinnear, 10; New London, Sab. sch. of 1st ch. of Christ, for use of Miss I. M. Blake, 15; do., Mrs. J. N. Harris, of which 5,000 for buildings in Amanzimtoti, care Rev. A. E. LeRoy, 2,000 for hospital, care Dr. L. H. Beals, and 200 for pupil, care Miss M. L. Graffam, 7,200; Ridgefield, Y. P. S. C. E., for school, care Rev. J. D. Eaton, 10, 7,276 21
NEW YORK. — Binghamton, Chas. W. Loomis, for native worker, care Dr. L. H. Beals, 20;

Brooklyn, ch. of the Pilgrims, for native teacher, care Rev. E. Fairbank, 30; do., Park Slope Cong. ch., Woman's Aux., for school, care Mrs. B. K. Hunsberger, 4.08; do., Lewis-av. Cong. Sab. sch., Evelyn Bowman's class, for pupil, care Rev. E. H. Smith, 3.50; do., Mrs. M. L. Roberts and daughters, for pupils, care Rev. B. K. Hunsberger, 30; Canaan, Cong. Sab. sch., for work, care Rev. L. F. Ostrander, 5; New York, Armen. Evan. Cong. ch., for work in Kurdistan, care Rev. J. K. Browne, 23.38; do., *Christian Herald*, through Rev. R. M. Cole, for orphans' factory expenses, Bitlis, 15; do., Stanton-st. Ladies' Helping Hand Asso., for use of Miss S. R. Howland, 13.50; do., through West 54th-st. Ladies' Helping Hand Asso., for use of Miss S. R. Howland, 10; Setauket, Elizabeth D. Strong, for the Annie Tracy Riggs Hospital, 2; Smyrna, Martha H. Northup, for hospital, care Dr. H. N. Kinnear, 2, 158 46

NEW JERSEY. — East Orange, 1st Cong. ch., of which 10 for Bible-reader, care Rev. W. S. Dodd, and 12.50 for orphans, care Rev. J. E. Abbott, 22 50

PENNSYLVANIA. — Philadelphia, Mary M. Goodwin, for hospital, care Dr. H. H. Atkinson, 15 00

OHIO. — Cleveland, Rev. Dwight Goddard, for work, care Rev. E. H. Smith, 100; Elyria, 1st Cong. ch., for pupil, care Mrs. James H. Dickson, 14; Oberlin, Oberlin Shansi Memorial Asso., for native helper, Shansi, 83.33, 197 33

NORTH CAROLINA. — ———, Two friends, for Okayama Orphanage, 2 50

FLORIDA. — Deland, A. Howard, for hospital, care Dr. H. N. Kinnear, 10 00

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INDIANA. — Michigan City, Immanuel Cong. Sab. sch., for work, care Miss J. L. Graf, 5 00

ILLINOIS. — Chicago, Grace Cong. Sab. sch., for native helper, care Rev. H. G. Bissell, 12.50; do., Summerdale Y. P. S. C. E., for Edgar B. Wylie School, 10; do., Summerdale Jun. Y. P. S. C. E., for work, care Mrs. Emily R. Gardner, 1.20; Evanston, 1st Cong. ch., J. B. Horton, for boys' school, care Rev. C. A. Nelson, 100; Freeport, 1st Presb. ch., for Col. and Theol. Institute, Samokov, care Rev. L. F. Ostrander, 13.64; Galesburg, Central Cong. ch., Covenant Daughters, for Alice Colton cot, care Rev. P. L. Corbin, 15; Gridley, Cong. Sab. sch., 36, and Y. P. S. C. E., 6, both for pupils, care Mrs. G. G. Brown, 42; Payson, Rev. Dudley B. Eells, for native helper, care Mrs. R. Winsor, 50; Winnetka, Girton School, for pupils, care Rev. R. A. Hume, 40; ———, Friend, for work in Japan, 5, 289 34

MICHIGAN. — Detroit, D. M. Ferry, Jr., for work, care Dr. L. H. Beals, 100; Grand Blanc, Cong. ch. Ladies' Miss. Soc. and friends, toward hospital, care Dr. L. H. Beals, 67, 167 00

WISCONSIN. — Endeavor, Cong. Sab. sch., for use of Mrs. S. S. Dewey, 8.55; Florence, Harold Rasmussen, for hospital, care Dr. H. N. Kinnear, 2; Madison, Plymouth Cong. ch., for Col. and Theol. Institute, Samokov, care Rev. L. F. Ostrander, 3.36, 13 91

MINNESOTA. — Brownton, Mamie Gilligan, for pupils, care Miss E. M. Atkins, 5; Minneapolis, Pilgrim Cong. ch., for work, care Rev. H. K. Wingate, 50; do., Plymouth Cong. Sab. sch., for school, care Rev. A. H. Clark, 60.47; do., do., for Bombay city schools, care Miss A. L. Millard, 26.59; Osakis, Bertha Sellhorn, for pupil, care Miss E. M. Atkins, 5, 147 06

IOWA. — Marshalltown, J. G. Brown, for native worker, care Rev. J. P. McNaughton, 35; Mt. Pleasant, Cong. ch., for pupils, care Wm. E. Hitchcock, 10, 45 00

NEBRASKA. — Fairmont, Cong. ch., Mae E. Palmer, for pupil, care Rev. I. M. Channon, 15; Lincoln, 1st Cong. ch., Thursday Evening Club, for scholarship, care Miss Jeannie Jillson, 13; do., Mr. and Mrs. G. O Smith, for native helper, care Dr. F. F. Tucker, 45, 73 00

KANSAS. — Council Grove, 1st Cong. ch., Rev. and Mrs. Geo. A. Chatfield, for Bible-woman, care Rev. C. R. Hager, 8.50; Lawrence, Friends, through Flora K. Heebner, for work, care Mrs. Wynn C. Fairfield, 701.67, 710 17

NEW MEXICO. — Albuquerque, Mabel A. Smith, for new equipment for Indus. Dept., Mt. Silinda, care C. C. Fuller, 10 00

WASHINGTON. — Christopher, White River Cong. Sab. sch., for Little Boys' Home, Bombay, 7.50; Odessa, Hoffnungsberg Cong. Sab. sch., for children, care Miss A. L. Millard, 10.75; Waitsburg, Mary Dixon, for pupils, care Miss Martha S. Wiley, 45, 63 25

CALIFORNIA. — Claremont, Cong. Sab. sch., for Bible-woman, care Rev. H. G. Bissell, 9; Los Angeles, Mrs. Ardella K. Mead, for pupil, care Rev. T. W. Woodside, 6; San Jose, G. W. Wetmore, for work, care Rev. W O. Pye, 200; Saratoga, Cong. ch., for school, care Rev. H. I. Gardner, 10; do., Y. P. S. C. E., for do., 10, 235 00

HAWAII. — Hilo, Caroline Snow, toward native preacher in Hamidieh, care Rev. W. N. Chambers, 5; do., Three friends, for work, care Miss J. R. Hoppin, 10, 15 00

CANADA. — Montreal, American Presb. ch., W. F. M. S., for pupils, care Miss Minnie Clark, 80; do., American Presb. Sunday sch., for new equipment for Indus. Dept., Mt. Silinda, care C. C. Fuller, 20; do., D. W. Ross, for work, care Rev. J. L. Fowle and Rev. H. K. Wingate, 50, 150 00

MEXICO. — Mexico City, Friend of Africa, for work, care A. J. Orner, 50 00

FROM WOMAN'S BOARDS

From WOMAN'S BOARD OF MISSIONS

Miss Sarah Louise Day, Boston, *Treasurer*

Toward Indus. Institute, care Rev. H. A. Neipp,	4 00	
For support of orphans, care Miss Fannie E. Burrage,	5 00	
For work, care Miss Susan W. Orvis,	110 00	
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For support of children, care Miss E. M. Atkins,	18 00	
For kindergarten work, care Mrs. E. F. Carey,	4 63	
For support of two girls in Euphrates College, care Miss Mary L. Daniels,	30 00	
For work, care Miss E. Gertrude Rogers,	10 00	
For work, care Miss Edith Gates,	20 00	
For girls' school, care Miss Bertha D. Howland,	25 00	256 63

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Miss Mary C. McClees, Oakland, California, *Treasurer*

For Bible-woman, care Mrs. G. H. Hubbard,	30 00	
For orphan, care Rev. Geo. P. Knapp,	5 00	
For pupil, care Miss Isabelle Phelps,	15 00	
For Doshisha Building,	400 00	450 00

Income Blank Memorial Fund

For scholarship, Anatolia College, 45 50

Income St. Paul's Institute

For St. Paul's Institute, 412 50

11,254 04

Donations received in April, 63,204 64
Legacies received in April, 3,025 70

66,230 34

Total from September 1, 1910, to April 30, 1911. Donations, $498,558.69; Legacies, $45,542.72 = $544,101.41.

Woman's Medical Mission, Jaffna

MASSACHUSETTS. — Springfield, North Cong. ch. 125 00

BEFORE VACATION

ALL PASTORS
CHURCH TREASURERS
MISSIONARY COMMITTEES
SUNDAY SCHOOL SUPERINTENDENTS
AND OTHER FRIENDS

are earnestly asked to see that whatever money has accumulated in church treasuries, or in private purses for the American Board (either by the Apportionment Plan or by any other method) and whatever more may now be secured, be remitted at once, if possible, to

FRANK H. WIGGIN
Treasurer
14 BEACON STREET, BOSTON

to help prevent a deficit at the close of the year.

The fiscal year closes August 31

During July and August, 1910, $137,414.20 were received from "Churches and Individuals."

This year not less than $160,000 is needed from the same sources.

Photograph by C. H. Patton

A STREET IN MADURA, SOUTH INDIA